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Joannes of Hildesheim

The Three Kings of Cologne.

AN EARLY ENGLISH TRANSLATION OF THE
"HISTORIA TRIUM REGUM"

BY

JOHN OF HILDESHEIM.

EDITED FROM THE MSS., TOGETHER WITH THE LATIN TEXT,

BY

C. HORSTMANN.

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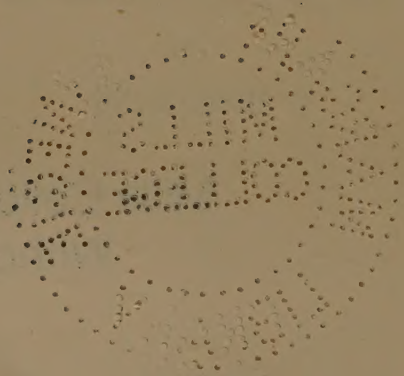

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INTRODUCTION.

The English legend of the 3 Kings must have been very popular: many MSS. are still extant, many more are lost, as those interlinking the several versions. The existing MSS. can be divided into 3 groups: 1. MS. Royal, 18 A X, fol. 87, and Cott. Vespas., E. XVI, a literal copy of the former, though written by a north-midland scribe. 2. MS. Cambr. Univ. Libr., Ee IV, 2; Cott. Titus A XXV, and Douce 301; MS. at Bedford (written in 1442); Patrik Papers 43; Cambr. Kk 1, 3; Ashm. 59. 3. MS. Harl. 1704. Of these, MS. Vesp. is incomplete at the end (it ends, fol. 69, with "mete to," = Royal, p. 153, 24); Douce wants the first and the last, and several other leaves; Harl. 3 leaves, in Chapters 26, 32, and at the end; in MS. Cambr. Ee the first page is unreadable from blackness. Nearly all these MSS. belong to the 15th century. Besides, there exist several old prints, by W. de Worde: London, 1499? (date om.), 1511 (title: The thre Kynges of Coleyne, Imprynted MCCCCCXI), 1526 (Imprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde, The yere of our lorde god MCCCCCI and XXVI), 1530 (Colophon: This was brought unto me in englysshe of an olde translacyon rugh and rude, and requyred to amend it, I thought lesse labour to wryte newe the whole. I beseche you take all unto the best and praye for the olde wretched brother of Syon Rycharde Whytforde), and an edition without date (Emprynted at Westmester by Wynkyn de Worde).[1]

None of the existing MSS. contains the original text: they are all transcripts, and more or less corrupted. The 2nd group

[1] The Brit. Mus. has only the ed. of 1499, an imperfect copy of which is in the Bodl. It is based on the text of MS. Cambr., showing the same omissions, but it alters freely. A copy of the 2nd ed. is extant in Cambr., Public libr.

comprehends the generally-received text, and that which, in contents and arrangement, is most in accordance with the Latin source; but the existing MSS. are frequently bad, and differ much. On the other side, MS. Royal (1st group), carefully written and executed, with Latin marginal notes, is of older date (beginning of the 15th century); its readings are generally the best, its language and dialect very nearly original. But its arrangement in some parts (p. 69-78; 145, 24-152), contrary to the Latin source, and without apparent reason, is such as can hardly be deemed original. The initials of most chapters differ from those in the other MSS., and on closer examination it appears that they have been altered on purpose, and that forced turns and circumscriptions are employed for the sake of obtaining certain initials. There must be some reason for that: indeed, if the initials of the 32 first chapters are put together, we get MARGARETA MONINGTOWN, MAWDE STRANLEA, (then follow AA; the rest are the same as in the other MSS.). In the same way Osbern Bokenham has deposited his name in his "Mappula Angliæ" (which I have lately edited from MS. Harl. 4011, in "Engl. Studien," 1886). But in the case of MS. Royal I cannot be brought to believe those 2 female names, Margaret Moningtown and Mawde Stranlea, to be those of the first authors, as their names are obviously forced upon an earlier text; they must be either the compilers of this single version, or the dedicatees. The text of MS. Royal has many additions, partly from the Latin source (p. 41; 59; 77; 79; 113; 117), partly from a note[1] added at the end of the Latin text in MSS. Corp. Chr. Coll. Cbr. 275, and Cleop. D VII (p. 37; 47), partly from other sources (p. 27; 29; 31); whereas in other cases it leaves out or abridges (f. i. p. 23-5; 39-41, and often), as sometimes, also, when the sense was doubtful (as p. 3). For these reasons I cannot believe MS. Royal to contain the primitive text; it is rather to be regarded as a separate version, made after a first text.

Of the MSS. of the 2nd group, MS. Cambr. Ee[2] is the best and

[1] The same note is already extant in MS. Berol. Fol. 47 (a copy of the Brandenburg MS., wr. 1413).

[2] The same MS. contains a Chronicle of England, from the earliest times, written by the same hand, after the 3 Kings.

nearest in language to MS. Royal; yet it is not without mistakes, and skips some lines. MS. Bedford descends, though not immediately, from MS. Cbr., as it shows the same omissions and mistakes, which, however, with many more of an intermediate MS., it supplies and corrects on its own account, and rather foolishly, so making the text worse. These, and many other voluntary "corrections," render this text almost useless. MS. Tit. and MS. Douce form a subdivision of this group: they have not the omissions of MS. Cbr., and are, therefore, derived from an older MS.; but they are later and more corrupt. Both have a large gap within the text, p. 140, 34-148, owing, no doubt, to the loss of several leaves in an earlier MS., where the gap seems to have extended still farther, from p. 140, 31-150, 2, as the passage on p. 148, and p. 140, 31-34, are supplied in both MSS. by a new and verbal translation of the Latin text made, it seems, to fill up this part of the gap. Both MSS., closely related, are, however, independent of each other, and are copied from a third MS. of the same kind; sometimes MS. Tit., sometimes MS. Douce has the preference. MS. Patrik Papers is late, but derived from a good MS. of the 2nd group. MS. Kk is late, and very bad; it alters and adds freely, and is, therefore, of little use; so is MS. Ashm. MS. Harl. (3rd group), late, and frequently corrupt, joins the 2nd group, but shows traces of an older text, and has, besides, not a few additions from the Latin source, some of which are found in MS. Royal, some in no other MS., so that it stands apart from the rest. When these additions were made, it will be difficult to decide, but most likely they are taken from the oldest text. I have given these additions beside the Cbr. text.

Perhaps some more MSS. will yet turn up, which will throw greater light on the history of the text. As it is, the text is far from being correct and clear, even in the best MSS. The first text, which seems to have been more complete, has been lost. This first text, difficult, and frequently obscure, on account of the difficulties of the Latin text, and the bad state of the MS. (Corp. Chr. Coll. Cbr., 275) from which it was translated, was, it seems, unsatisfactory, and became soon corrupted; and the more so, as the legend became popular, and was frequently copied. The existing MSS. are so many

stages in this growing corruption. MS. Royal is quite another version, made soon after, and from, the first text, with additions (in the homiletic part), and omissions (in the descriptive part),[1] so that it could be given out as a new version; but the bulk of the text, where it coincides with the other MSS., is still in a better state, though sometimes difficulties are disposed of by simply skipping them (as on p. 3). MS. Harl., it seems, has saved some of the additions of the first text. The other MSS. contain the substance of the first text in a state of decomposition, with many omissions of lines and passages, or even (as in Tit. and Douce) with wholesale gaps, and with difficulties which have become inextricable (as in Chapt. 1). Sometimes recurrence was made to the Latin source, to fill up gaps (as in Tit. and Douce), but rarely or never, to amend the text. The same source had been consulted in MS. Royal, to add new matter; but that the plus of the 2nd group (and of Harl.) should be due to a later revision with the Latin original, instead of emanating from the first text, is quite improbable.

As the oldest MSS. go down to the beginning of the 15th century, the first translation can be dated about (rather before than after) 1400. With this date harmonizes the style, which is still heavy and embarrassed.[2] The dialect of MS. Royal, and, though less pure, of MS. Cbr. Ee, is South-midland;[3] and this, most likely,

[1] This is explained by the fact that this version was made by, or made for, holy Sisters; for such are, of course, the females expressed in the initials.

[2] So in the repetition of the noun with the relative, of the pers. pron. after the subject, of þan after whan, &c., in the repetition of the same subst. after an intermission, as p. 31, 14, and þat tyme þat we clepe cristemasse, þei clepe . . þat same tyme þe tyme of herbes, 33, 31, þan þis sterre þat was prophecyed . . . þe same nyȝt and þe same howre þat god was bore þe same sterre bygan arise, 86, 2; 127, 2; especially in relative sentences when the rel. in the genit. depends on a substantive in an oblique case: 47, 27, a sercle þe which in þe hiȝest partie of þis sercle (in cuius summitate), 63, 22, þei dispised Crist whan he was bore, whom long tyme tofore þei wyst & prophecyed of hys birþe, or after a praeposition: 39, 20, þat sterre þat was so long tyme prophecyed afore and þat all þe pepil had so longe abyde and loke after þis sterre, 127, 15; 51, 32, þat kyndely resoun scheweþ hit to a man (cui humana ratio praebet experimentum), 65, 3, þe scheperdes to þe which þe angel apperyd and schewed to hem þe berþe of Crist; in the frequent repetition of the same words (55, 22, of þis towne . . in þat town . . in þat same litil town); in the repetition of the same thesis, as 21, 11; 97, 23; 115, 34.

[3] The dialect shows rare endings in en in the plur. *pres.* and pret., whereas the past part. is without ending (as do, knowe); 3 sgl. ends in eþ. It prefers

was also the dialect of the first text. In the later MSS. the scribes have mixed the forms of their respective dialects: MS. Vesp. shows North-midland forms; Tit. and Douce are written by midland scribes, MS. Bedford in an East-midland district. The author of the English version is unknown. MS. Ashm. gives out (in the title) that it was "translated oute of latyne in to Englisshe by þe grettest doctours of our nacioun, licenced by þe chirche." This is merely a supposition of the scribe, taken, it seems, from the English translation of Leg. aurea, where the same title is used. As to the version of MS. Royal, it may have been arranged by Marg. Moningtown and Maude Stranlea; at least there are more instances of female authors in that time, as f. i. the well-known Juliana Barnes (or Berners), who, being abbess at Sopewell, near St. Albans, wrote "the bokys of Hawkyng and Huntyng and also of Cootarmures" (ed. St. Albans, 1486).

The English legend is an abridged translation of the Latin "Historia SS. trium Regum,"[1] by John of Hildesheim. This book, extremely popular in its day, so that it was translated into several languages, has been forgotten since.[2] Herm. Crombach, in his

i in the ending is in the plur. of substantives, ir (aftir, wondir), id, iþ (but rarely in). Hous, plaas. trespas, are plurals. The pronouns are she—her, þei—hem, poss. her. The indef. art. is a, even before vowels. The pret. of to see is saiȝ, pl. siȝe; the plur. of shal is shul, of have sometimes han. þat, demonst., is used as plur. Adverbs end in lich (gretlich). It writes any, man, whan, hande, vndirstonde, first, liche, ferþer, moche (Cbr. mochel), naȝt or nat, &c. It uses clepe (not calle), ȝede, betwix. The language is that of the close of the 14th century. The dialectic differences of the other MSS. are given in the Various readings.

[1] It has different titles in the MSS. and prints: Historia trium Regum, Liber trium Regum, Liber de gestis et translacionibus t. R., De gestis et transl. t. R., De ortu et gestis et transl. t. R., Legenda SS. t. R., Legenda de tribus Magis sive Regibus gloriosis, Tractatus de gestis et transl. t. R., Gesta t. R., Tractatus collectus ex gestis et transl. t. R., Laudes et gesta t. R. et ritus et sectae multorum regnorum, Liber de origine vita gestis et transl. SS. t. R.; sometimes the name of the author is added, as in Monac. 14186 Johannis Hildesiensis carmelitae historia t. R.; in the prints the title is: Liber de gestis ac trina beatissimorum trium Regum translacione qui gencium primicie et exemplar salutis omnium fuerunt Christianorum (Ed. Mainz, 1477, 1478: Colon. 1481), or Historia de translacione beatissimorum trium Regum (Ed. Mainz, 1486), or Legenda SS. trium Regum (Mutinae, 1490), or Historia gloriosissimorum t. R. integra triplicemque eorundem translacionem, veluti in choro maioris eccl. Colon. est habita, complectens (Ed. Quentell, 1514).

[2] No doubt, because its fabulous ingredients, not based on sufficient

famous work "Primitae gentium sive historia et encomium SS. trium Magorum evangelicorum," Colon. 1654, fol., scorns to mention it. The first who discovered a MS. of it, and the name of the author, in 1818, was Göthe,[1] who speaks of it in high praise. His MS. was translated into German by Gust. Schwab ("Die Legende von den h. drei Königen, von Johann v. Hildesheim, aus einer von Göthe mitgeteilten lat. Hs. und einer deutschen der Heidelb. Bibl. bearbeitet, und mit 12 Romanzen begleitet," Stutg. & Tubing. 1822), whose book is nearly forgotten now, though the "Romances" are not without merit. K. Simrock found a German translation of 1389, dedicated to "Frau Elsbeth von Katzenellenbogen, Herrin von Erlbach," in a MS. at Basle (Univ. Libr. 58). A free German translation, extant in 2 old prints, without date and place (but most likely printed in Strassburg by Preyss, about 1480),[2] was much in favour as a "Volksbuch"; it was renewed in a modernized shape by K. Simrock ("Die Legende von den Königen, Volksbuch, Frankf. a M." Brömer, 1847).[3] H. I. Floss ("Dreikönigenbuch," Köln,

authority, gave offence in a more discriminating time (cf. Papebroek, Acta SS. Boll. May I., p. vii), and still more to the Protestants.

[1] He wrote on it to Sulpiz Boisserée, from Jena, 22 Oct., 1818 (cf. Sulpiz Boiss. II., p. 254), and in "Kunst und Alterthum," see his Works, Stutg. & Tub., 1833, Vol. 45, p. 190-203, and 204-206. He says of it: "In's Deutsche übersetzt schlösse sich das büchlein unmittelbar an die Volksbücher: denn es ist für die menge erfunden und geschrieben, die sich, ohne den kritischen zahn zu wetzen, an allem erfreut was der einbildungskraft anmutig geboten wird. und so sind die einzelheiten durchaus allerliebst und mit heiterem pinsel ausgemalt."

[2] Cf. Floss, "Dreikönigenbuch," p. 77.

[3] Since then a great many more German versions have been found in the libraries. Fr. Xaver Wöber published a prose version from a MS. in the libr. of the Greek-Cath. Chapter at Przemysl ("Hystoria von de heilig drein Kuning," Wien, Mechitharisten Buchdruckerei, 1857). A MS. at Heidelberg (Cod. Palat. 118; 14th cent.) is mentioned by Wilken ("Geschichte der bildung &c. der Heidelb. Büchersammlung," Hdbg., 1817). There are MSS. of a German translation at Munich: Cod. Germ., 5134, fol. 90-160 ("von lat. zu tutsche bracht, 1405"); 535, fol. 420-462 ("Historia von den h. drei königen," 15th cent.); 4886 (15th cent.); at Vienna Pal. 3026; 2856. A short extract, with some additions, is the text ed. by I. V. Zingerle, "Von den h. drey künigen," Innspr. 1855 (15th cent.). A poem, extant in a print, "Gedruckt tzo Coellen vp dem Eygelsteyn by myr Henrich van Nuyss, In dem jaere vns heren MCCCCCIX" (a copy of which is in Gotha), was published by P. Norrenberg, "Kölnisches Literaturleben im 1. Viertel des XVI. Jhdts" (Viersen, 1873); it is a late poem, one of the class that were called in Cologne "Passie," drawn from John of Hildesheim.—A Dutch translation, "Van drie

1864, p. 76) mentions several MSS. of the Latin text in Treves, Munich, Brusselles, "and in several other MS.-libraries," and six old editions: 3 printed in Mainz by Johan Guldenschaff, 1477, 1478, and 1486; one in Cologne by Bartholomaeus de Unckel, 1481; one in Modena by Dominicus Richizola, 1490; and one by Quentell, Cologne 1514.[1] The first modern edition was given by E. Köpke ("Johannes von Hildesheim," Progr. der Ritter-Academie zu Brandenburg a. H., Brandenb., 1878[2]), from a MS. at Brandenburg, written in 1409, now in the libr. of the Ritter-Acad., formerly in the Chapter libr.). Since then a great many more MSS. have turned up: 2 in England: MSS. Cott. Cleop. D VII, and Corp. Chr. Coll. Cambr. 275 (15th cent.), the latter of which, or rather another copy, was used by the English translator; 4 in Berlin: Royal libr. Theol. Fol. 47 (a copy of MS. Brand., written in 1413), Fol. 241 (written in 1402), Fol. 510, Quart 116. Munich has about two dozen MSS.: Cod. lat. 101, 2941 (c. 1409-12), 3254 (written in Munster by Fr. Burkchstaler), 4755, 5884, 5932, 11582 (written 1432), 12005, 12723 (wr. 1417), 14186, 14547, 17227 (14th cent.), 18427 (wr. 1466), 18621, 19544, 21627 (wr. 1450), 23788 (wr. 1419), 23839 (wr. 1434), 24571, 26636, 26688 (wr. 1490), 26700, 26921 (cf. Halm "Catalogue"). The MS. at Treves (Munic. libr.), which I have seen, hardly deserves mention, as its text is the same as in the editions, but with many mistakes. Other MSS. are extant in Vienna: Pal. 385 (14th cent.), 3341, 4926.

The great number of MSS. proves the great popularity of the book. I have only seen part of the MSS.; but so far as I can see, they differ very much. There are at least 2 versions: one with a far shorter and simpler text, in MS. Brandenburg (written in 1409[3]), and MS. Berol. Fol. 47 (written in 1413, by one Joh. Cassel, rector

coningen," was printed at Delf, in hollant, 1479 (71 leaves, 4°); a Flemish at Antwerp, by W. Wostermann, ab. 1530; a French translation, "Vie der trois roys," at Paris, by Jeh. Treperel, 1498, at Metz, par J. Palier, 1543. A Danish "Kronike om de hellige tre Konger," abridged from John of Hild., was ed. Kopenhague (1872).

[1] It was reprinted by Quentell in 1517 (a copy of which ed. is in the Brit. Mus.), with an address to the reader by Ortuinus Gratius.

[2] This edition is however full of gross mistakes and even omissions; most of the faults are due to the misunderstanding of the many abbreviations.

[3] Colophon: Anno domini MCCCCIX hec completa sunt Sabbatho die post octauas Corporis Christi in scribendo.

at Brandenburg;[1] it is a copy of MS. Brand., though with many alterations); here the biblical part is only intimated, not executed, the digressions are mostly abridged or sketched, or wholly omitted, the style is simple and clear, so that it looks like a first draught, though some of the omissions are mentioned in the index. The vast majority of the MSS. contain a widely-enlarged text, in which all the details are broadly executed, and many digressions added, in a style made pompous by accumulations, doublings and treblings of words, circumlocutions and repetitions, so that the clear sense is stifled under verbosity, and frequently obscured. The latter became the generally-received text, and was printed in the old editions. It seems that the former version contains the first text, from which the wider was formed; but it is to be noted that some of the very oldest MSS. already contain the wider text. I must leave this question open till I have collated the MSS. extant at Munich; nor can I attempt, as yet, to give a critical edition of the Latin text; I must content myself here with reprinting the Brandenb. text (which I have collated with the MS., and with MS. Berol. Fol. 47), and with adding the readings of the common text, especially of the MSS. extant in England (MS. Cleop. D VII and Corp. Chr. Coll. Cbr. 275), as being of importance for the English version. Both MSS. have the enlarged text, but with a great many variations and omissions, of which those in MS. Corp. Chr. Coll. explain the discrepancies of the English version, founded on that very MS.

What is known of the author, John of Hildesheim, is found in Trithemii "Liber de scriptor. ecclesiasticis," tom. CXVII; in Oudinus "Commentar. de script. eccl. antiquis," III, p. 1275; in Fabricii "Biblioth. med. et infim. latin." IV, 8; and especially in "Bibliotheca Carmelitana, Aurelianis, 1752," II, p. 4.[2] He is called a Saxon, or a Westfalian; that he was born at Hildesheim, is probable, but attested only by the Carmelite Martin of St. Joseph,

[1] Col.: Explicit liber trium Regum in istis partibus, per venerabilem Johannem *archiepiscopum magdeburg.* (!) nouiter portatus. Scriptus per Iohannem Cassel rectorem nouiciorum et aliorum scolarium in vrbe Brand. a. d. M°cccc°xiij° decimo octauo Kalendas septembris, sole existente in libra in primo gradu, luna in cancro; pro quo ihesus cristus marie filius sit benedictus, in secula seculorum, amen.

[2] Cf. Köpke, "Joh. v. Hildesheim," p. 6, 7.

the commentator of Trithemius. He was a Carmelite friar, studied at Avignon, where he went with Petrus Thomas, general of his order, under Clemens IV. (1342-52), and became doctor of divinity and professor. In 1358 he was appointed "biblicus" at Paris, by the chapter held at Bordeaux. Afterwards he returned to Germany, and became Prior at Cassel; as such, he was sent on a mission to Rome in 1366. On his return, he was made prior of the convent of Marienau, mediated the peace between the bishop of Hildesheim and the duke of Brunswick, and died in his convent in 1375, where he lies buried in the choir, beside the founder of this convent, Count Gleichen.[1] His epitaph was discovered by Seb. Münster, who published it in his "Saxonia" (repr. in "Bibl. Carm."). He wrote several works[1]: Chronica historiarum, De monstris in ecclesia, De Antichristo, In turpia pingentem, Defensorium sui ordinis, De fonte vitae, Contra Iudaeos, Sermones, Epistolae, "et quaedam alia." His "Historia trium Regum" was a great success. It is dedicated[2] to Florence de Weuelkouen, bishop of Munster, in Westfalia, who held the see of that place 1364-79, and died in 1393 as bishop of Utrecht.[1] As the author died in 1375, his book must have been written between 1364 and 1375. To the same period point some dates which he gives in his "historia"; he mentions events of the years 1340, 1341, 1361.

When Rainald of Dassel brought the bodies of the 3 Kings to Cologne, in 1164, he gave 3 fingers of the relics to the cathedral of Hildesheim, in which place he had studied and had held several ecclesiastical offices,[3] before he was made Chancellor, in 1156, and designated Archbishop of Cologne, in 1159. This fact not only proves the close connection between Hildesheim and Cologne, but seems to contain the very reason why John of Hildesheim felt

1–1 Cf. Köpke, "Joh. v. Hildesheim," p. 6, 7.

2 This dedication is omitted in most MSS., but extant in the editions. It runs: "Reuerendissimo in Christo patri ac domino, domino Florencio de Weuelkouen, diuina prouidencia Monasteriensis ecclesie episcopo dignissimo." In Ch. 1 he addresses him, and says that he has written his book "vestro iussu."

3 Cf. Floss, p. 7. He had at the same time held four eccl. offices: that of "Probst" at the Cathedral of Hildesheim; at St. Maurice's, Hildesheim; at the Cathedral of Munster; and at St. Peter's, Goslar; besides being canon at St. Mary's, Hildesheim. In 1154 he had refused the see of Hildesheim.

himself called upon to write his legend, as some rays of the glory which the 3 Kings spread over Cologne, fell on his own native place.

John maintains, in Ch. 1, that he compiled his work from divers books, known only in the East, and from hearing, and sight, and relations of others; in Ch. 4 he mentions, as his authorities, "books written in Hebrew and Chaldee of the life and deeds, and all matters of the 3 Kings, which had been brought from India to Akres by the princes of Vaus, and had been translated there into French, and were kept there in this translation by certain nobles"; to these, he says he has added new matter from divers sermons and homilies, and from hearing, and sight, and relations of others. These Hebrew and Chaldaic books are, no doubt, a mere fiction, or perhaps mention was made of them in his real sources.

The legendary part is taken from the Bible, which is literally reproduced (in the enlarged text), and from the Fathers, from common traditions and well-known facts. The cathedral of Cologne possessed a written account of the several translations,[1] whose substance, and indeed the outlines of the whole legend, are, it seems, preserved in a MS. at the Hague, N. 269, written about 1200 by a native of Cologne (ed. by Floss, "Beilage II," p. 116-122),[2] and in the Breviarium Coloniense (ed. 1495 and 1522); this account, and the traditions current at Cologne, were, no doubt, among his principal sources. The forming of the legend had been for some time in progress, especially since the translation of the 3 Kings to Cologne;[3] their

[1] Chron. Anonymi of Affligliem (wr. 1189), a. 1163: "Si quis vult scire quomodo de partibus suis translata sint (corpora trium Regum) Constantinopolim et de Constantinopoli Mediolanum, id in ecclesia s. Petri Coloniensis inveniet." The Magnum Chron. Belgicum (Pistorius Scr., III, 205), 15th cent., brings this passage in the same words. Cf. Floss, p. 50; M. Hartmann, "Ueber das span. Dreikönigsspiel" (Inaug. diss., Bautzen, 1879), p. 74.

[2] Title: "Incipit de tribus regibus relacio qui dominum adorauerunt viij idus Januarij." On this relation is based the report in Giles d' Orval, "Gesta Pontif. Leodiensium," Cap. 45 (in Chapeaville, "Gesta Pont. Leod." II, 114). Far older, but only short, are the notices in Annales Isengrimmi maiores, a. 1168 (Pertz Scr., XVII, 315), and in Roberti de Monte Cronica, a. 1158 and 1164 (Pertz, VI, 508, 513), both contemporaries of the last translation; cf. Floss. A vast material is given by Crombach.

[3] Most likely it was only from that time that the traditions of their former translations were found; cf. M. Hartmann, l. c. The subject of the Kings became now of general interest, and gave rise to the many legendary tales floating at the time of John of Hildesheim.

number, names,[1] character and attributes (as "primicie gencium") had been fixed, traditions had been formed of their life and death, the same prophecies had long been applied to them, the meaning of their gifts had frequently been discussed; a great deal of information was dispersed in the homilies then in use.[2] The subject of the 3 Kings was one of the favourite topics of the day; they were at that time the most popular saints of Christendom, their festival was solemnized with uncommon mirth and splendour, with personations within church,[3] with mummeries and plays without; their shrine at Cologne was one of the centres of the Christian world, the very fame and wealth of Cologne dated from their translation. To fix the traditions then current, to have the "legend" of the great national Saints, to have it complete, with all the

[1] Cf. M. Hartmann, l. c. "Excurs III," p. 51, who rejects nearly all testimonies for the existence of the names previous to the translation to Cologne, except that in the Excerpta Latina Barbari (7th cent.), where the names are: Bithisarea, Melichior, Gathaspa (ed. in Schoene, "Eusebii Chron." Vol. I, Berl. 1875, p. 174); but in this he goes too far.

[2] Leg. Aurea (c. 1280) in the Sermon on Epiph. contains a former stage of the legend, with much homiletic matter; but it only briefly mentions the transl. by St. Helena and Eustorgius. John of Hild. seems not to have made immediate use of it. Similar is the account in the German "Marienpassionale" (ed. Augsburg 1476, Appendix).—The Old-Spanish "Libre de los tres Reys" (in Sanchez Colleccion, Madr. 1841, p. 125-132), contains only the adoration of the 3 Kings and the flight to Egypt (with the adventure of the robbers from the Infancia Salv.).

[3] These personations, which dramatize the liturgy of the day, first given in Latin in the short words of the Bible by the clergy alone, as a part of the service, but gradually dilating and passing over to the laity, form one of the first elements in the history of the mediæval drama. The oldest specimens in Latin are those of Limoges, Rouen ("Officium Stellae"), Nevers (two), Compiègne, Freisingen, Orleans (cf. Du Méril, "Origines Lat. du Théatre moderne," Paris, 1849; Delisle, "Romania," 1875; M. Hartmann, l. c., p. 7 ff.; Th. Wright, "Early Mysteries and other Lat. poems of the 12th and 13th cent." Lond., 1838); they are extant in MSS. of the 11th and 12th cent.; the oldest specimen in a national idiom is an Old-Spanish play (last ed. by M. Hartmann, l. c., p. 46). These plays soon became very popular. German plays have been collected by Weinhold, "Weihnachtsspiele und Lieder," Gräz, 1853; Schröer, "Deutsche Weihnachtsspiele aus Ungarn," Vienna, 1861; in "Carmina burana," Stuttg., 1847; cf. Wilken, "Gesch. der geistl. Spiele in Deutschland," Gött., 1872. "Dreikönigsspiele" were frequent at Cologne (cf. Crombach, 732), Hildesheim (cf. Floss, 99), Milan (Floss, 63), and indeed in all places where the 3 Kings were specially worshipped, as also in Burgundy, where the 3 Kings passed on their translation to Cologne (cf. Floss, p. 100).—On the influence of the legend on art see Mrs. Jameson, "Legends of the Madonna," London, 1857, p. 210—223.

apparatus then required in a legend, in a form befitting the subject, had become a task of national interest. John of Hildesheim undertook this task, for which he was eminently qualified. He had travelled in France and Italy, had been near the papal court at Avignon and Rome, and had, no doubt, acquired much information, unknown as yet to the general public; he had been "biblicus" at Paris, he had wide connections. His was not a critical age; he took his materials where and how he found them, without scrupulously examining their authenticity; the marvellous was then indispensable to a legend, and received with a credulous mind, especially when Eastern subjects were concerned. Nevertheless, it remains astonishing how he got all his information together: and the question arises whether he has not sometimes added of his own inventions. On the whole, I am not inclined to assert this point, and to think him capable of real falsifications; though perhaps he has sometimes been led away by his imagination and too freely made use of his power of combination, as in the history of the 30 gilt pennies, of the apple of gold, &c., which seem to be of very recent date, and almost to have been expressly made for the occasion; but perhaps a tradition was already afloat, analogous to that of the crown of thorns at Paris. In all cases, his credulity is rather stupendous; he takes everything in good earnest, without a trace of irony.

The most interesting part of his book is the many digressions which he has dispersed among the narrative: descriptions of countries, places, products, events, customs, churches and sects in the East; these "allotria" take up more than half of the book. Here he has laid down all the information then known of the East. Some of the details he may have learned at Cologne, which, since the crusades, had been the centre of commerce to the Orient, others at Avignon and Rome; but his chief sources were the books of travels, frequent at that age of pilgrimages to the Holy Land. Missionaries[1]

[1] Köpke, l. c., p. 5: "Die kenntniss von den Thomas-Christen brachte Montecorvino nach Europa, der sie in Maliapur bei Madras besucht hatte und im Jahre 1320 als Bischof zu Chan-balyk (Peking) gestorben war; um 1335 stattete der leichtgläubige Franciskaner Odorico von Pordenone nach seiner rückkehr von den Sunda-Inseln und aus China seinen reisebericht ab, aus dem der Ritter Mandeville seine wunderbare reise sich zurechtrichtete; 1346 gab Jacob von Marignola, der auch in China, aber als päbstlicher legat, gereist

had even penetrated to the far East, and disclosed its mysteries. The same MS. Corp. Chr. Coll. Cambr. 275 (15th cent.), which contains the "Historia trium Regum," has also some accounts of Oriental affairs, as "De presbitero Johanne," f. 146-149; "Itinerarium fratris Odorici ord. fratr. minorum de mirabilibus Orientalium Tartarorum," f. 149-163; "De Saracenis et eorum observationibus," f. 234-9, which may have been known to John of Hildesheim; besides "Mandeville's Travels," which our author seems not yet to know. But it is impossible to lay open his sources, and to decide on his trustworthiness, as long as nearly all the material is hidden in libraries.[1]—

In June 1164, two years after the destruction of Milan, Rainald von Dassel, then Chancellor, and designated[2] Archbishop of Cologne (since 1159), obtained from the Emperor Frederick I. the bodies of the 3 Kings, together with those of the SS. Nabor and Felix, and one Martinus Conf., all which had been *discovered*[3] in 1158, in St.

war, seinen bericht. erst in der mitte des 14. Jhdts. wurde den königen des christlichen Abessinien der titel des erzpriesters Johannes beigelegt (?). unter dem frischen eindruck dieser ereignisse ist unzweifelhaft vieles in dem buche geschrieben, anderes konnte er nur in der nächsten nähe der Curie, sei es zu Avignon oder zu Rom, vernommen haben, wie die äussere erscheinung des Tartaren- und Mongolenchans 1340, die Christenverfolgung zu Damascus u. in Egipten 1341, oder die absichten der Sarazenen aus der kirche zu Bethleem die prächtigsten säulen i. J. 1361 zu entnehmen."

[1] There is a curious account in the Annales Egmondini (Pertz. Scr. XVII, 174, a. 1222), which seems to have some connection with what John of Hild. relates about Prester John and the Nestorines: "De terra Persarum exercitus magnus valde et fortis, egressus de finibus suis, per adiacentes sibi provincias transitum fecit, qui dicebantur fuisse homines magne proceritatis et stature horribilis; quod tamen non credimus. Sed qua de causa egressi fuerint vel quid egerint, ignoramus. In brevi vero reversi sunt ad propria. Dicebant tamen quidam quod versus Coloniam vellent ire et tres Magos de gente eorum natos ibidem accipere. Vnum tamen scimus quod Iudeorum gens super eodem rumore ingenti leticia exultabant et vehementer sibi applaudebant, nescio quid de futura libertate sua ex hoc provenire sibi sperantes, vnde et regem illius multitudinis *filium David* appellabant" (cf. Floss).

[2] He was not consecrated till 2 Oct., 1165. Shortly afterwards, 29 Dec., he elevated the relics of Charlemagne at Aix-la-chapelle, whom, with the assent of Pope Paschalis III, he canonized (cf. Floss, p. 9). In 1166 he elevated the relics of SS. Cassius, Florencius and Mallusius, at Bonn (cf. Floss, p. 91). He died Aug. 14. 1167, at Rome; cf. Jul. Ficker "Reinhold von Dassel," Köln, Heberle, 1850.

[3] Rob. de Monte Cron., a. 1158: "Eodem anno *inventa* sunt corpora trium magorum qui Salvatorem nostrum infantem adorauerunt in Bethleem, in quadam veteri capella iuxta urbem Mediolanum, et pro timore Friderici

Eustorgio's (then outside Milan), and had then been hidden within the town (in St. Georgio's[1])—as a reward for the eminent services which he, and the people of Cologne, had rendered to the Emperor in his conflict with Pope Alexander III. On June 11 he set out on his journey with the holy bodies, and, taking his way by Burgundy, to escape from his enemies, who were lying in wait for him, arrived at Cologne on July 23 (anniversary of the Translation).[2] We still have a letter, dated Vercelli, 1164, 12 June, in which Rainald announces his imminent arrival with the holy bodies (ed. by Floss, p. 113-5). The bodies were then still incorrupt, "integra, utpote balsamo condita, ut ipse, dum venissem Coloniam, aspexi" (Ann. Isengr. a. 1168), "integra exterius quantum ad cutem et capillos" (Rob. de Monte Cron. a. 1164); one of them appeared to be of 15 years, the other of 30, the third of 40 (Rob. de Monte l. c.). The same Rainald instituted a festival in their honour at Cologne, on Epiphany, which he endowed with 10 Mark yearly.[3] His successor, Philipp von Heinsberg (1167-91), founded the magnificent shrine, in which the holy bodies are still deposited (cf. Floss, p. 94). From that time the growth and wealth of Cologne rapidly increased, so that it soon became the most powerful place of the Empire. As a place of worship it was inferior only to Jerusalem, Rome, and St. Jago.[4]

These are historical facts; all the rest is legendary.[5] That

imperatoris Alemannorum qui eandem urbem obsidere veniebat, levata et in civitate posita." There was, however, some doubt about the identity of the bodies; cf. Libellus trist. et dol. a. 1164: "Undecimo die eiusdem mensis (Junii) Rainaldus Canzellarius Colon. archiep. tulit corpora SS. martyrum Naboris atque Felicis et S. confessoris Martini, prout dicebatur, et tria alia corpora que erant condita in archa que est in eccl. b. Eustorgii, et que *dicebantur* esse magorum trium, et exportauit Coloniam."

[1] Rainald took them from the campanile of St. Giorgio; cf. Galv. de la Flamma (Muratori Scr. XI, 644), Cron. manoscritta di S. Eustorgio (Serv. Latuada, III, 136); cf. Floss, p. 2.

[2] Cf. Floss, p. 14.

[3] MS. at the Hague, 269.

[4] Cf. Abel, "Die polit. Bedeutung Kölns am Ende des 12. Jhdts." (Allgem. Monatsschrift für Wiss. u. Litt., Halle, 1852, p. 443). The MS. at the Hague (269) says: "Ab illo tempore cepit Colonia magis proficere et fama et gloria, ita ut vsque hodie SS. regum odore attracti et illecti ex insulis maris et diuersis regionibus fideles confluere non desinant: Scoti, Brittones, Anglici, Hispani, de Italia etiam, Sicilia et vtraque Gallia, reddentes ibi vota sua que distinxerunt labiis suis."

[5] On the legend of the 3 Kings see also: Inchover, "Tres magi evang."

Rainald got the bodies clandestinely from a noble Milanese, before asking them of the Emperor, is a mere tradition, first recorded in the Annales Egmondani (13th cent.), a. 1167 (Pertz Scr., XVI, 465), which, however, still omit the name of the nobleman; this name, Azzo de Turri (or della Torre, which was one of the most powerful families in Milan in the 13th cent.), does not appear before John of Hildesheim (cf. Floss, p. 71 ff.).[1] What is told of their prior translations, rests on traditions no older, it seems, than the last translation; the chief source is the Vita b. Eustorgii Conf. (cf. "Act. SS. Boll. Sept." V, 776; ed. in Mombritius, "Vitae et Acta SS." I, 266), which Crombach (p. 172) considers very old, and Floss (p. 47) dates about 1100, but which was, most likely, written after, not before, the discovery of the bodies at Milan (in 1158),[2] and was an attempt to explain that very discovery. It relates how St. Eustorgius, a native of Constantinople, and familiar with the Emperor, was sent to Milan on a mission, was made bishop by the Milanese, and obtained for them from the Emperor the bodies of the 3 Kings, which had once been brought from different countries to Constantinople by St. Helena;[3] as bishop, he was the second (third) predecessor of St.

Romae, 1639; Jaques d'Auzole Lapeyre, "L'Epiphanie ou pensées nouvelles à la gloire de dieu touchant les trois Mages," Paris, 1638; Crombach l. c.; Hebenstreit, "De magorum &c. nomine patria et statu dissertatio," Jenae, 1709; Kreuser, "Dreikönigenbuch. Zur 700 järr. Feier der Einbringung der h. 3 Könige," Bonn, 1864; Alfr. Maury, "Essai sur les légendes pieuses du moyen age," Paris, 1843; Schöbel, "Histoire des trois Mages" (Revue de Linguistique et Phil. comp. 1878).

[1] A later account is that given in Crombach: that the sister of a Milanese nobleman (Gualfegus, Gualvagno Visconte, Count of Angleria) betrayed the bodies to Rainald, to save her brother; this account was enhanced by many fabulous details; cf. Floss, p. 81. The same account is told in the 2nd part of the German poem, "Zeno oder die Leg. von den h. 3 Königen."

[2] Cf. M. Hartmann, p. 74 ff.: "Vielleicht wurde sie in Köln selbst verfasst, um dem natürlich sich geltend machenden bedürfnisse nach alten documenten über die 3 Könige entgegenzukommen . . . Auch ist es sehr wahrscheinlich dass die ganze sage erst später von Köln nach Mailand gekommen ist." p. 72: "Erst der glaube, erst die fiction, dass die 1158 in der S. Eustorgiuskirche gefundenen leichen die der 3 Könige seien, gab zu der sage veranlassung dass S. Eustorgius sie hinbrachte."

[3] The same tradition, though in more general terms, is given in Ann. Isengrimmi, who says that St. Helena brought the bodies to Constantinople, and that a bishop of Milan, who was at her court, acquired them, and brought them to Milan; he refers for it to "historiae" extant at Cologne, which Floss believes to be the Vita S. Eustorgii. Rob. de Monte Cron. first names this bishop Eustorgius, to whom the bodies were given by an emperor of Byzance.

Ambrose, and lies buried "in the venerable church of the 3 Kings, which since bears his name also." The account in the MS. at the Hague, 269, which embodies the traditions current at Cologne, repeats the same story, but adds the name of the Emperor, Manuel. John of Hildesheim combines a double relation: "it is said" (fertur), he says, "that at the instance (concilio) of the Emperor Mauricius (who is called 'primus imperator Romanorum ex Graecis'), the bodies were translated to Milan, for it had assisted him in recovering Greece and Armeny, then laid waste by the Saracens and Persians;" "and it is read (legitur) that this translation was made under Manuel by St. Eustorgius." Here we see how the tradition, which sprang from the discovery of the bodies, was gradually enlarged. The name of Manuel was added, because the name of this Emperor (who reigned 1143-1180) was then best known for a Greek Emperor. St. Ambrose, though he mentions St. Eustorgius, knows nothing of the translation of the 3 Kings, nor does Paulinus, the biographer of St. Ambrose. As the whole story of the translation by St. Eustorgius is, most likely, a late invention, owing to the discovery of the bodies in his church, it is needless to attempt explaining how they came to Milan. Papebroek (Acta SS. Boll.) removes the translation to the time of the Emperor Phokas (603-610); others, like P. Allegranza,[1] to that of the Emperor Zeno[2] (474-491), of whom a ducat, said to have been found in the ark in which the 3 Kings were

Whether or no these two accounts of contemporaries to the last translation are older than the Vita Eust., is a matter of dispute. That the tradition was not then generally received, is proved by William of Newburgh (1136-1208), who says: "Nec notum est a quibus personis sacrae illorum reliquiae illuc (Mediolanum) delatae ibique repositae fuerint" (a second MS., however, differs in the readings); and by Albericus Chron. (ab. 1250), a. 1163: "De Perside autem qualiter corpora Constantinopolim fuissent translata, hucusque non reperi"; cf. M. Hartmann, l. c. p. 73.

[1] "Delle antichita longob. milanesi," Milano, 1793; cf. Floss. p. 56 ff.

[2] The name of Zeno is the only thing in common in the old German poem "Zeno," extant in 4 MSS. (2 Low-German, and 2 High-German texts), ed. by Aug. Lübben, "Zeno, oder die Legende von den h. drei Königen," Bremen, 1869. This is a most fabulous account, relating how one Zeno, son of a rich citizen of Verona of the same name, but who, at his birth, is brought to a bishop of Milan by the devil, who lays himself in the cradle in his stead, after many strange adventures got the bodies of the 3 Kings with the help of the devil. This strange story is of the same kind as that of the "heilige Rock" at Treves. Perhaps it rests on the tradition of the ducat of Zeno in St. Eustorgio's.

translated to Milan, and which the people supposed had belonged to the coin offered by the 3 Kings in Bethleem, was shown in St. Eustorgio's (cf. Floss, p. 56). But the traditions extant in St. Eustorgio's respecting the 3 Kings, seem only to have arisen consequently to the discovery of the bodies, nor can it be proved that it bore the name of Church of the 3 Kings before that date (cf. Floss, p. 61 ff.).[1] Still more fabulous is the account of the translation to Constantinople by St. Helena: no Byzantine author mentions that the 3 Kings were ever specially worshipped at Constantinople.—

May I be allowed to add that the editing of this Legend has given me unusual trouble, and occupied me for years. When searching for the MSS. I found the worst first. Of this it was almost impossible to make sense, and only by chance did I at last discover the best texts, so that I had to do the work over again more than once; and thus it was also with the Latin text.

[1] Since 1220 St. Eustorgio's belonged to the Dominicans; cf. Floss, p. 60.

The Three Kings of Cologne.

[1 The first page of the Cambr. MS. being mostly unreadable from blackness, the text is supplied from MS. Tit. A 25.]

[*The Camlridge MS. Univ. Libr. Ee* 4. 32, *f.* 1 : *save p.* 1, *from MS. Cott. Tit. A xxv.*[1]]

The fame of the 3 Kings has spread from the East, where they were the first Gentiles that worshipped Christ, to the West, for their relics:

Here foloweth the man*er*e and fourme of sekyng and offeryng[i] and also of þe beryng[i] and translaciou*n*s of [þe] þree holy and worshipfuH kyngis of Coleyn: Iasp*ar*, Melchyor, and Balthaser.

[2 Left out in MS. Tit., but readable in MS. Cbr.]

Sithe of þese þree worschipfuH kynges alle þe worlde from þe risyng of þe sonne to his downe-goynge ys fuH of preisyng[i] [and merites][2], and, þerfore, as the rysyng[i] of þe soñ clerith in hys beemes, so þis worlde (!)[3] shyneth in meritis of[i] þese þree kyngis; ffor in[4] þe springyng[i] and rysyng[i] of þe so*n*ne, þat is to saye in þe Este of þe worlde, these[5] þree kynges in body and flessh lyuynge, Crist, v*er*ray god and man, wiþ her ȝift*is*, þat were bodily & in menynge gostely, sought and worschiped, and so þese þree kynges, þat of mys-creauntes were þe first byleuyng men and of mys-creauntes þe firste maydenes, [þe] birth [of] Crist,[6] þe v*er*ray sonne, fyrste schewed and honoured amonge mysbeleued men. and so goynge-doune of þis sonne in þe bileue of[i] þese þree kyng*is*, as a shynyng morowe-tyde bitokeneth a cleer wheder folowing[i] (!): ffor þis goynge-doun of þe sonne þese þree kynges whanne þei were ded, with her reliquys & myraclys in manye maners . . . schewed and exp*r*essed.[7] But for as moche as þese þre kynges what þei wrouȝte in þe birth of the sonne Crist, in dyuers bokes and placis is often wrete*n* and openly schewed, but what they diden aftir, parcas to many men it is vnknowe: wherfore aftir hirynge, sight and speche of o*þ*e*r*e men to [þe] worschip of[i] god

[3 MS. hit]
[4 MS. as]
[5 MS. So these]
[6 MS. birth þat was Crist]

and therefore this story has been compiled.

[7] See the Lat. text: In quem tamen ortum solis ejus occasus quasi aurora valde rutilans claram auram sequentem presignans jam refulget: nam ipsum solis occasum prefati tres Reges eorum reliquiis venerandis et signis carne soluti multipliciter ornauerunt et in ipso solis occasu primicias suas et fidem gencium virtutibus et signis approbauerunt.

MS. Roy. 18 *A x. f* 87.

MIȝtfuƚ god, þat eu*er*more is wondirful in hys seyntis & glorious in his werkis, many wondirful þingis wrouȝt and schewed to aƚ his holy seyntis, & specialiche to þe .iij. worschippeful kynges, þe which *with* aƚ worschippe and deuocioun souȝte oure lord Ihesu Cryst in Bethelem in his childhode.—And for as moche as of þes .iij. worschipful & glorious kynges aƚ þe worlde from þe arisyng of þe sunne to his downe-goyng is ful in praisyng and meritys, þerfore, as þe arisyng of þe sunne clereþ in his bemys,/ so þe worlde schineþ in merites of þes .iij. kyng*is*; ffor in þe springyng and arisyng of þe sunne, þat is to seiȝe, in þe eest of þe worlde, þes .iij. kynges in body and flessche leuynge, Crist, verrey god and man, *with* her ȝiftis, þat were bodily and in menyng gostly, souȝte and worschipped, and so þes .iij. kynges, þat of myscreauntys were þe first bileuyng men and of miscreauntis þe first maydenys, þe birþe of Crist, þe verrey sunne, first schewed & halwed to mysbyleue men./

But for as moche as, what þes .iij. kynges wrouȝte in þe birþe of þe sunne Crist, *in* diuers bokes and plasis is [ofte][1] write and openlich, but, what þei dide aftir, [perauenture to many] men is vnknowe: þerfore aftir [sight, heryng, and spekyng of] oþer men is & also of diuers [writyng of diuers clerkis,

[1] There is a large hole in the MS., extending over the words in square brackets [ ], taken from MS. Vespasian E. xvi.

and oure lady seynt Mary and þese þree kynges so*m*me thynges hir*e* ben writeñ and of' dyuerse bokes sette and putte in oon.

The matter of the 3 Kings began first from Balaam's prophecy Orietur stella (Num. 24, 17).

Cap. 1. Thys mat*er*e of þe þree blesside kyngis toke bygynnyng' of' þe pr*o*phecie of' Balaam, the prest' of Madian, prophete: the whicħ Balaam amonge aħ o*þ*e*r*e þingis pr*o*phecied and sayde **Orietur stella ex Iacob & exurget homo de Israel & ipse dominabitur omnium gencium**, this is to saye: a sterre shall springe of' Iacob and a man shaħ rise vpon[1] Israel and shaħ be lorde of' alle folk'—as it is conteynede fully in the olde testament. Of this Balaam is altercacyoun in þe Este bitwene þe Iewis and cristen men: ffor þe Iewis sayne in her bokes that Balaam was no pr*o*phete but an Enchaunto*ure* [&] thoruȝ wicche-crafte and þe deuellis craft' he pr*o*phecied; wherfore in writing' he schulde be cleped an enchau*n*tour and no pr*o*phete. aȝens þe Iewis cristen men sayn and[2] allegen þat Balaam was a paynem and was þe first pr*o*phete þat was noo[3] Iewe, & pr*o*phecied to hem þat were noo Iewes, & gloriously pr*o*pheciede of' þe Incarnacioun of' oure lorde Ih*es*u crist' and of' the comyng' of these þree king*is*. for if' his pr*o*phecie had come thoruȝ the deuellis[4] craft, þe deuyl wolde naȝt haue forbode hym to curse isr*ael*. but god of grete loue schewed to balaam by [a] aungeħ þorwe tokenys, or þat he greuyd god by his euyl counseiħ. but, as it is aforseyde þat balaam was þe first pr*o*phete þ*at* was no Iewe, and pr*o*phecied to hem þ*at* were no Iewes: th*er*fore þe Iewes in her bokys clepe hym a enchaunto*ur* and no pr*o*phete. Also in her bokys is a questioun of Iob, whom god w*ith* his owne mowthe co*m*mendeþ: of whom þe Iewes riȝt noȝt or litel take kepe of, siþe þ*at* he was a paynym and naȝt of þe hebrewes. ferth*er*more þey seye þ*at* Iob was tofore Moyses lawe and in þat tyme he dwellid in Mesopotamye, naȝtw*ith*stondyng' þat þe

[1 r. vp of]

Controversy between Christians and Jews in the East about Balaam and Job.

[2 MS. and alle]

[3 MS. and noo]

[4 leaf 12]

[4] Here the Cambridge MS. begins to be readable.

to] þe worschipe of god and of [oure lady saint Marye] and þes .iij. blessid kynges, s[*omme þingis* ben here] write & of diu*ers* bokes sette to-ged[ir and put in on]e.—
¶ First ȝe schul vndirstonde *þat* þe story [of þes] þre blessyd kynges was first bygu*nne* of þe *pro*phecie of Balaam, þe preest of Madian, p*ro*phete: þe which Balaam among aH oþir *pro*phecied an seyde ¶ **Orietur stella ex Iacob &c.**,

þat is to seye: a sterre schal springe of Iacob, and a m*an* schal ryse vp of Isr*ael* and schal be lord of aH folk—as it is conteyned fullich in þe olde testament./ Of *þis* Balaam is alt*er*cacioun in þe eest bytwix cristen men & Iewes: ffor Iewes seiȝe in her bokis þat Balaam was no p*ro*phete but a enchaunt*our* and þorw wicchecraft and þe deuelys craft he *pro*phecied; wherfore in writyng he schulde be clepid a enchauntour and no p*ro*phete. Aȝens þe Iewes þe *cris*ten men seie þat Balaam was a paynym and was þe first p*ro*phete[1] þat was no Iewe, and p*ro*phecied to hem þat were no Iewes, and riȝt gloriouslych p*ro*phecyed of þe Incarnacioun of oure lord Ih*es*u and of þe comynge of þes .iij. kynges. For ȝif hys p*ro*phecie had come þorwe þe deuelys crafte, þe deuyl wolde not haue forbode hym to curse Isr*ael*. But god of grete loue schewed to Balaam by a aungeH þorowe tokenes, or *þat* he grevid god by his euyH counseiH. But, as hit is aforeseyde, [for] Balaam was þe first p*ro*phete *þat* was no Iewe, and p*ro*phecied to hem þat were no Iewes: *þer*fore þei cleped[2] him a enchauntour and no p*ro*phete.

Altercacio inter Christianos et Iudeos de Balaam.

[2 read clepe]

Also in her bokys is a questioun of Iob, whom god *with* hys owne mowthe comendeþ: of whom þe Iewes litil kepe take of, siþen þat he was a paynym and not of þe Ebrews. Thei seye also *þat* Iob was to-for Moyses lawe & in þat tyme he dwellid *in* Mesopotanye, not-wiþstondyng *þat* þe scrip-

Nota de Iob.

[1] MS. and was þe first p*ro*phete and was þe first p*ro*phete.

scripture seiþ þat he was in þe londe of Vs, in syrie, and dwellid in a toun þat is nowe clepyd there Sabob, þat is fro damask .ix.[1] dayes iourney; where his sepulcre is seye to þis daye. and biside þat same toun seynt Poule was cast downe in þe felde and þere conuertyd to crist. also[2] þe Iewes kepe riȝt nouȝt of þe prophecies of balaam ne of his woordes,[3] but in her bokys sette hym at nouȝt—of wich hit were longe to telle and to declare.

[1 r. a]

[2 r. and so]

[3 r. ne of Iob]

Capitulum secundum.

Because of this prophecy the keepers on the hill of Vaws in the East, who had been posted there by those of India, after the conquest of Jerusalem by the Israelites, to signify the advance of an enemy by fire-signals, were ordered to look out for the new star.

Whan þe childryn of israel were go oute of Egipt and had wonne and made soget to hem Ierusalem and alle þe londe lyggyng aboute, and noman was hardy in aH þat countrey to sette aȝens hem, for drede þat þey hadde of hem: þan was there a hille þat was cleped Vaws, þe wich hille also was cleped þe hiH of Victory: and on þis hiH þe warde & þe kepyng of hem of ynde was ordeyned and keped by diuers aspyes by nyȝt and by daye, ffor þe childryn of israel and afterwarde for þe Romayns; so þat, ȝif any pepil in any tyme purposed with stronge hande to entre in to þe countreye of the kyngdom of ynde, anoon aspyes of othir hillys aboute thorwe tokenys schewed and warnyd þe kepers þat were in þe hiH of Vaws, as by nyȝt þey made a grete fyre and by daye þey made a grete smoke. ffor þat hiH Vaws passeth of heithe aH othir hillis[4] in þat countreye of ynde and in aH þe eest. and so, whan any swich tokene was sey by day or by nyȝt, than anoon aH maner of men of þe countrey aboute made hem [redy to aȝenstonde][5], ȝif any enemyes had come. wherfore in þat tyme þat balaam so gloriouselich prophecied of þe incarnacioun of oure lorde ihesu and of þe sterre and seyde **Orietur stella &c.**, as hit is aforseyde: than aH þe grete lordys and aH þe oþir pepil of ynde and in þe eest desired gret-

[4 MS. hiH]

[5] These words are cut away in the MS.

ture seiþe þat he was in þe lond of Vs, in Sirye, and dwelled in a toun þat is now clepid þere Sabob, þat is fro Damask almost a dayes iorneye; where his sepulcre is seiȝe to þis day. And bisyde þat same toun seynt Poule was cast doun in þe felde and conuertyd to Cryst. And so þes Iewes take no kepe of þe prophecie of Balaam neþer of Iob, but in aH her bokys haue hem boþe in despite.

Sanctus Paulus fuit prostratus prope Damascum.

Aftir þe tyme þe children of Israel were go out of Egipt and hadde wonne[1] & made soget to hem Jerusalem and aH þe lond aboute,

[1] MS. woune]

than was þer a hiH þat was cleped Vaws, the which hille was clepid also þe hille of Victorie: and on þis hille þe warde and þe kepyng of hem of Ynde was ordeyned by diuers keperes by nyȝt & by day, for þe childryn of Israel and aftirward for þe Romayns; so þat, ȝif any men in þe londis aboute in any tyme purposed wiþ strong hande to entre in to þe contrey or þe kyngdome of Ynde, anoon keperes of oþir hilles aboute þorwe tokenes schewed and warned þe kepers þat were in þe hille of Vaws, as by nyȝt þei made a grete fyre and by day þei made a grete smoke. For þat hille of Vaws passeþ of heithe aH oþer hilles in þat contrey of Ynde. And so whan any swich token was seiȝe by day or by nyȝt,/ than anoon aH maner of men of þe Cuntrey aboute made hem redy to aȝenstonde, ȝif any enemyes hadde come. Wherfore in þat tyme þat Balaam so gloriouslich prophecyed of þe incarnacioun of oure lord Ihesu Crist and of þe sterre and seyde ¶ **Orietur stella ex Iacob &c.**, as it is aforseyde: than aH þe grete lordis & aH þe oþer peple

De Monte Vaws.

De altitudine montis de Vaws.

lich̃ to see þat sterre, and byhotten ȝiftes to þe kepers of þis hiH of Vaws and more-ouer hyred hem with grete mede, þat, ȝif hit so were [þat þei siȝe by][1] daye or by nyȝt fer or nere any lyȝt or any sterre in þe eyre [or in þe firmamente][1] othir than was seiȝe tofore-tyme, anoon þei scholde [2]schewe and sende hem woorde. and so longe tyme þat[3] comune fame and loos of this sterre was spoke and bore þorwe aH þe londys of þe eest. and of þe name of þis hiH of Vaws arose vp a worschippeful and a grete kynrede in ynde & in þe eest, þe wich is cleped þe *prog*enye of Vaws in to *þis* daye; and *þer* is naȝt a more worschepefuH ne a more myȝty kynrede in aH þe londys and þe kyngdoms of þe eest, as hit schal be schewed afterward. and *þis* worschippeful[4] kynrede kam first of þe worschippefuH kynges blode *þat* was cleped Melchior, þat offrid golde to oure lorde ihesu *crist*, as ȝe schulle here aftyr.

[2 leaf 2*a*]

[3 r. þe]

Of this hill is named the famous progeny of Vaus,

[4 MS. worschippulful]

Capitulum tercium.

who, in 1200, came from India to Akres,

IN þe ȝeere of oure lorde a .M. and .CC., whan þe citee of Acoñ, þat in *þis* contreye is cleped Akers, florisshed and stode *in* his *ver*tue, Ioye and *prosper*ite and was enhabited richelich *with* worschippeful prynces and lordys and *with* diuers ordres of men of religion and of aH *maner* of men of diu*ers* nacio*uns* and tungys, *in* so moche þat þe name and þe loos of þat cite Acoñ was bore þorwe þe worlde, and moreou*er* aH nacio*uns* and tungys com thidir and brouȝte thidir boþe by londe and by þe see of[5] aH manere of marchaundiȝes of þe worlde, soo þat þere was no citee liche *per*to of nobleye and of myȝt: than, for *þis* grete name and *gr*ete loos and meruayles þat were þere, þe grettest of berthe þat were of *þis* *prog*enye of Vaws com oute of ynde *in* to Acoñ; and whan þei siȝe [þere] aH thyng more wonderfuH þan *in* ynde and in the contreye of þe eest, than,

[5 omit of]

[1] These words are cut away.

in Inde and in þe eest desired gretlich to see þat sterre, and bihetten ȝiftes to þe kepers of *þis* hiH Vaws and more-ou*er* hired hem w*ith* grete wages, *þat*, ȝif it so were þat þei siȝe by day or by nyȝt fer or nere any liȝt or any sterre in þe eyr or in þe firmament oþir þan was seiȝe tofore-tyme, anoon þei schulde schewe and sende hem worde. And so long tyme þe comune fame and loos of *þis* sterre was spoke and bore þorwe aH þe londes of þe eest. And for[1] þe name of *þis* hille of Vaws arose vp a worschippeful and a grete kynred in Inde and in þe eest, þe which is cleped þe progenye of Vaws.

[1 r. fro?]

De ortu istius progenie de Vaws.

And *þis* worschipful kynrede cam first of þe worschippeful kyngis blood *þat* was cl[e]pid Melchior, *þat* offrid golde to oure lord Ihes*u*, as ȝe schulle here after.

Nota de nobilitate Ciuitatis Acoñ.

RIȝt in þe ȝere of oure lord .M! and .CC., whan þe Citee of Acon, *þat* now is clepid Akers, florissched and was in his Ioye and p*rosper*ite and was inhabited richely wiþ worschippeful princes and Baro*un*s and of diu*er*se ordres of men of Religiou*n* and of aH man*er* of men of diu*er*se naciou*n*s, in so moche *þat* þe name and þe loos of *þat* Cite Acon was bore þorow þe worlde,

and aH man*er* of marchau*n*des wiþ her marchaundyses come þider boþe by londe & by þe see, so þat *per* was no Citee liche *per*to of nobleye & of rychesse: Than, for *þis* grete name and grete loos and me*r*uayles *þat* were þere, þe grettest of birþe *þat* were of þis p*rogenye* of Vaws come out of Ynde in to Acoñ; and whan þei siȝe aH þinges more wondirful þan in Inde & in þe contrey of

bycause of desport, þei abiden there and made a feire and a stronge casteH in acoñ for any kyng' or lorde. and þey brouȝte *with* hem oute of ynde and of þe eest many ryche and wondirful ornament*is* and Iewels. and among aH oþir Iwels þey brouȝte a dyademe of golde, arayed *with* p*re*cious stonys and peerlys, þat[1] in þe hiest place aboue stode *lett*res of chalde and a sterre made lyche after þe sterre þat aperyd to þe .iij. kynges whan þei souȝte god, *with* a signe of þe cros byside. and þ*at* diademe was Melchior, þe kynge of Nuby and of arabye, þ*at* offrid golde to god, as þey seyȝen.[2] ffor thorwe þat diademe and þe merite[s] of þe .iij. blessed kynges god aHmyȝty heled and savid boþe man and beest of diuers enfirmites; and what man þ*at* was take *with* þe fowle euyl: whan þe croune was leyde vppon hym, anoon he was hoole. wh*er*fore afterwarde þe maister and þe ordre of templerys gat þe same diademe of gold, *with* many oþir p*re*ciouse Iwels; of þe wich croune þei hadde late grete p*ro*fite of offrynges. but, aftir tyme þ*at* þe ordre of templers was distruyed there, where þat diademe and oþir p*re*ciouse ornamentis bycome aftir, hit was neu*er* knowe ȝit in to þis daye—wh*er*fore þ*er* was g*re*te sorwe made in aH þe contreye longe tyme after. // Also þe same p*ri*nceys of Vawes brouȝte w*ith* hem oute of ynde bokys, wryte in hebrewe and Chaldee, of þe life & of þe dedys of þes .iij. blessed kyngys: þe wych bokys were afterwarde t*ra*nslate [3]in to frensshe. and so of þes bokys, and of heryng and of syȝt, and also of sermou*n*s and omelyes þat be drawe oute of diuers bokys, be thus write togedir and pute in to one boke.// Also ȝe schul vndirstonde þ*at* þe olde kynred of þ*is* pr*o*geny of Vawes bereþ aHwey in her baner in to þ*is* daye a sterre w*ith* a signe of þe cros, made after þe same man*er* and þe same foorme as hit aperid to þe .iij. blessid kyng*is* in þe tyme of þe berþe of oure lord ih*es*u cr*ist*.—And so hit was þ*at* aHwey aft*er* þat balaam hadde pr*o*phecied

and brought with them the precious diadem of Melchior, set out with Chaldaic letters and a star,

[1 r. and]

[2 MS. siyȝen]

and possessing the power of healing the falling sickness:

which afterwards passed to the knight-templars and was lost;

and also books written in Hebrew and Chaldaic, of the life of the 3 Kings, which

[3 leaf 25]

were afterwards translated into French, and so became the principal source of this story;

and they still bear in their banner a star with the sign of the cross.

þe eest, than, by-cause of desport, þei abiden and dwellid stille þere & made a fair & a strong CasteH in Acon for any kyng or lord. And þei brouȝt with hem oute of Inde & of þe eest many wondirful & riche ornamentis and Iewels. And among alle oþir Iewels þei brouȝte a diademe of golde, arayed wiþ preciouse perles and stones, and in þe hiȝest place aboue were wryte lettres of Calde [&] a sterre made liche after þe sterre þat aperyd to þe .iij. kynges whan þei souȝte god, wiþ a signe of þe holy cros bisyde. And þat diademe was Melchiores, þe kyng of Nubye, þat offrid gold to god, as þei seyen. For þorwe þat diademe & þe merytes of þes þre blessyd kyngis god heled & saued boþe man and beest of many diuerse infirmitees; and what man þat was take wiþ þe fowle euyl: whan þe Croune was put vppon hym, anoon he was hole. Wherfore aftirward þe mayster of þe ordre of Templers gatt þe same crowne [of] gold, wiþ many oþir preciouse ornamentis, and kept it for a worschipful Iewel. But, aftir þe tyme þat þe ordre of templers was destroyed þere, whider þat þis diademe and oþer preciouse ornamentis bicom aftir, it was neuer knowe ȝit in to þis day./

Nota de diademate Regis Melchior.

Also ȝe schul vndirstonde þat þe olde kynred of þis progenye of Vaws bere aH-wey in her baner a sterre with a signe of þe holy cros, made aftir þe same maner & þe same fourme as hit aperid to þe .iij. kyngis in þe tyme of þe birþe of oure lord Ihesu Crist; and þis banere was bore in euery bataiH þat was do bitwix cristen men & sarsyns.

Vexillum huius progeniei de Vaws.

of þis sterre and certeyn men were ordeyned to loke
*per*after vppon þis hiH of Vawes, as hit is aforseyde:
From that time the star was universally expected in India and Chaldea. þe more þat þis sterre was loked after, þe more þe fame
and þe loos of þis sterre encresid and was spoke of
þorwe þe londe of ynde and of Chaldee, and aH þe
peple desired to see hit.

Capitulum iiij^{tum}.

So that, when for Ezechias' sake, in whose time Isaiah prophesied of the virgin's son, the sun withdrew, Whan Ezechias reigned and was kyng^{t} of þe londe
of þe Iewes, ysaye þe *pro*phete gloriouslicH *pro*phecied
of oure lady seynt Marye and of her soon and seyde
Ecce virgo concipiet & pariet filiu*m*: loo, q*uo*d þis
*pro*phet, a mayde schal conceyue and bere a childe. in
þe tyme of þis ysaye kyng Ezechias was syke to þe
dethe; and ysaye in þe name of god tolde and seyde
to kyng Ezechias þat he scholde deyze. wh*er*fore
Ezechias t*ur*ned hym to a vaH, as holy wrytte seiþ, and
wept, and nazt for drede of dethe onlich, but for he
had noon eyere and þe byhest of abraham and of
kyng^{t} dauid and also þe *pro*phecie of balaam and of
ysaie scholde fayle and peryssH in hym. wh*er*fore
oure lorde ih*es*u crist had m*er*cy of hym and encresid
his life lenger by .xv. zeere. and than Ezechias asked
a tokene of god hereof: þe wich tokene was this that
þe su*nn*e scholde goo bakward or wi*th*drawe hym azens
[1 MS. and and] [2 omit hit] his kynde; and[1] god suffryd hit[2] þat hit scholde so be.
[3 MS. wrondrid] and þees chaldees þan, seyng þis wonderful token in þe
su*nn*e and in heuene, þei wondrid[3] gretlicH þ*er*of; and
whan þei herde þat þis tokene in þe su*nn*e was do for
the Chaldees, mistaking him for the man prophesied by Balaam, sent presents to him; kyng^{t} Ezechias, than þei sent to hym many ziftes, and
were in p*ur*pos and wiH to come and worschippe hym.
but, ffor þe kyng Ezechias of verry Innocency of hert
made a dissimilacion and wolde nazt knowliche þat þis
tokyn was for hym, and also he wolde nazt thank^{t} god
þ*er*of, but had a lytil pryde in his hert: wh*er*fore god
was sumdele wroþe azens hym; and þ*er*fore god sent to

GRaciouslych whan Ezechias reigned and was lorde & kyng of þe lond of Iewes, Ysaye þe prophete gloriouslich prophecied of oure lady seynt Marie & of her sone and seyde þus: **Ecce virgo concipiet & pariet filium:** / Loo, seiþ Isaye þe prophete, A mayde schal conceyue &[1] bere a sone. In þe tyme of þis Ysaie kyng Ezechias was syk to þe deþe; and Ysaye in þe name of god seyde to Ezechias þat he schulde dye. Wherfore Ezechias turned hym to a waH, as holy writ seiþe, and not for drede of dethe onlich, but for he hadde no eyre and þe byheste of Abraham and of kyng Dauid and also þe prophecie of Balaam and of Ysaie schulde fayle in hym.

Isaias propheta.

[1 MS. a]

De Ezechia Rege.

Wherfore oure lord Iheſu Crist had mercy of hym and encresyd his lyfe lenger by .xv. ȝeer. And þan Ezechias asked a tokene of god here-of: þe which tokene was þis þat þe sunne schulde wiþ-drawe hym aȝens his kynde; and god suffrid þat it scholde so be. And þan þes Caldees seinge þis wondirfuH tokene in þe sunne and in heuene, þei wondrid gretlich þerof; and whan þei herde þat þis tokene of þe sunne was do for kyng Ezechias, þan þei sent to hym many ȝiftis, and were in wille to come & to worschipe hym. But, for kyng Ezechias of verrey Innocency of hert made a dissimulacioun and wolde nat knowleche þat þis signe was for hym, and also he wolde nat thank god þerof, but had a litil pryde in his hert þerof: wherfore god was sumdel wroþe aȝens hym; and þerfore he sent Ezechias

Nota de sole et de Caldeis.

which for his pride God told him would be carried away to Babylonia,

Eȝechias þe kyng bi his prophet ysaye þat aH þe ȝiftes þat were sent to hym by[1] þe chaldees by her messangeres, scholde be bore in [to] babyloyne—as his write in þe bible. ffor, þow Eȝechias was kyng of þe Iewes bore and þat wondirful tokyn in þe sunne was schewed for hym, ȝit he was naȝt þat man þat scholde aryse vp of [2]israel[3] and be lorde of aH folk, as balaam prophecied. And ȝe schul vndirstonde þat þe chaldeis and þe greekys in þat tyme ȝaf hem mochel to astronomye and had grete delyte þerin, in so mochel þat euery mayde in a mannys hous knewe þe course of þe sterres and of þe planetys; and ȝit aHwey þei ȝif hem þerto biselich, and specialich kyngis & princeys: for þey haue maistris of þat science, and ȝiue hem grete wages, to teche hem þat cunnyng of astronomye.

[1] r. of]

[2] leaf 3a]
[3] MS. ierlm]

Capitulum v^tum.

After Eȝechias reigned Manasses, and þis Manasses kilde ysaye þe prophete. and after Manasses reigned Amon; and after hym reigned Iosias: and in his tyme Ieremie prophecied. and in þe tyme of Ieremye reigned Ioachym: and in his tyme Nabugodonosor and þe chaldees biseged Ierusalem, and destruyed hit, and bare awey aH þe wessels & þe ornamentys þat were in þe temple of god & in þe kyngis hows, in to babiloyne, as ysayas had prophecied tofore; and also he brouȝt many Iewes prisones in to babiloyne—þe wich babiloyne is fro ierusalem .l. dayes Iorney; and þei þere[4] were in captiuite and in prisoun .lxx. ȝeere. to whom Ieremye þe prophete sent and ȝaf bokys of þe lawe of god and of prophecies, þat þei scholde noȝt be forȝete, as þe bibil witnesseth. and in þis captiuite of Iewes danyeH prophecied, vnder Tirus,[5] þat was kyng of Peers, of þe Incarnacioun of oure lord ihesu crist, whan he spak **de lapide absciso de monte sine manibus conscidencium**, as ȝe schul here aftir; and among aH oþir danyeH

as it happened afterwards, when Nabuchodonosor destroyed Jerusalem and led the Jews away to Babilonia, where they were in captivity 70 years.

[4] r. þere þei]

Jeremy.

During this captivity Daniel prophesied of Christ.

[5] r. Cyrus; lat. sub typo]

þe kyng by his prophete Ysaie þat aH þe ȝiftis þat were sent to hym of þe Caldees by her messangers, scholde be bore in to Babiloyne—as it is write in þe bible. For, þouȝ Ezechias were kyng of þe Iewes bore and þat wondirful tokene in þe sunne was schewed for hym, ȝit he was nat þat man þat schulde arise vp of Israel and be lord of aH folk, as Balaam prophecied. And ȝe schul vndirstonde þat þe Caldees and þe Grekes in þat tyme ȝaf hem moche to Astronomye, In so moche þat euery mayde in a mannes hows knewe þe course of þe sterres and of þe planetes; and ȝit alwey þei ȝyue hem biselich þerto, & specialich kynges and princes: for þei haue maistres of þat crafte, & þei ȝeue hem gret wages, to teche hem þat science of astronomye.

Aftir Ezechias reigned Manasses, and þis Manasses kylde Ysaie þe prophete. And after Manasses reigned Amon; and aftir hym reigned Iosias: and in hys tyme Ieremye prophecied. And in þe tyme of Ieremye reigned . . . . . .[1]: and in his tyme Nabugodonosor and þe Caldees byseged Ierusalem, and destroyed hit, and bare awey aH þe vessels and þe ornamentis þat were in þe temple of god and in þe kyngis hows, in to Babiloyne, as Ysaias had prophecied afore; and also brouȝt manye prisoners of Iewes in to Babiloyne—þe which Babiloyne is fro Ierusalem .l. dayes iorney; and þer þei were in captiuite and in prisoun .lxx. ȝere. to whom Ieremye þe prophete sent & ȝaf bokes of þe lawe of god and of hys prophecyes, þat þei schulde nat be forȝete, as þe Bible witnessiþ. And in þis captiuite of þes Iewes Danyel prophecied, vndir Tyro, þat was kyng of Peers, of þe incarnacioun of oure lord Ihesu Cryst, whan he spak **De lapide absciso de monte &c.**, as ȝe schul here aftir; and among aH oþer Danyel prophecied to þe Iewes and Prophecia Daniel.

[1] Name (Joakim) omitted in the MS.

prophecied to þe Iewes and seyde **Cum venerit sanctus sanctorum, cessabit vnctio vestra,** That is to seye: whan he þat is moost holiest of seyntes comeþ, than schal 3oure vnccioun seese. after þis Tyrus, kyng[1] of Peers, and þe chaldees commaunded and dide write and translate oute of hebrewe in to Caldee alle þe bokys of þe Iewys, and þe prophecies of ysaie, Chore (!), Ieremie, daniel, Michee, and balaam, and aH oþir prophecies: and among[1] aH þes bokys and prophecies þei founden þat many thing[1] scholde be fulfilled by þe Chaldees and hem of peers after þe prophecies, and specialich after þe prophecie of balaam þat seyde **Orietur stella ex Iacob,** as hit is aforseyde. and for þes prophecies and þe bokys of þe Iewes and for oþer causys þe Chaldees and þei of peers were þe more feruent and studieng[1] after þis sterre. wherby we schul vndirstonde þat aH this was do of goddys ordinance and of his mercy and also to strengthyng[1] of oure feiþ, þat balaam, þe first prophete þat was no Iewe, by a sterre prophecied þe first clepyng[1] of hem þat were no Iewes, whan he seyde **Orietur stella &c.**; and this clepyng[1] of þat pepil [2]god almy3ty first bygan and perfourmed by his berthe and by thes glorious and worschippeful kynges. and thow þei of Peers and of Chaldee were paynyms,[3] 3it by thes prophecies and by thes bokys of þe Iewys þey founde weH and wyst þat, whateuer god had byhote by his prophetys, he was my3ty to fulfiH and to perfourme hit. // So þey ordeyned .xij. of þe wysest men and of þe grettest clerkys of astronomye þat were in aH þe contrey aboute, and 3af hem grete hire, to kepe þis hiH of Vaws aforseyde for þis sterre þat was prophecied by balaam. and þe cause þat þere were ordeyned .xij. men as hit is aforseyde, was þis: that, 3if hit so were þat oon man deyde, anoon þer scholde be putte an oþir man *in* his stede; and also an oþir cause was þat summe[4] of hem scholde kepe þat hiH and loke after

At that time Cyrus and the Chaldees caused the books and prophecies of the Jews to be translated into Chaldaic,

[1 r. thingis]

and so the prophecy of Balaam was revived and the star the more fervently expected by the Chaldees.

[2 leaf 35]

[3 MS. paynynis]

Wherefore they appointed 12 wise astronomers to look out for the star on the hill of Vaus.

[4 MS. suty]

seyde **Cum venerit sanctus sanctorum, cessabit vnccio vestra,** þat is to seye:

whan he þat is most holyest of seyntes comeþ, þan schal ȝoure vnccioun seese. Aftir þis Tyrus, kyng of Peers, and þe Caldees did write and translate oute of Ebrewe in to Caldee aH þe bokes of þe Iewes, and þe prophecyes of Ysaie, Chore, Ieremye, DanyeH, Michee, and Balaam, and aH oþer prophecies: and among aH þes bokes & prophecies þei founden þat many þinges schulde be fulfilled by þe Caldees and by hem of Peers aftir þe prophecyes, and specialiche aftir þe prophecie of Balaam.

Translaciones librorum diuersorum prophetarum de ebreo in linguam Caldaicam.

Wherfore we schul vndirstonde þat aH þis was do of goddis ordinaunce & of hys mercy and to strengthing of oure feiþ, þat Balaam, þe first prophete þat was no Iewe, by a sterre prophecied þe first clepyng of hem þat were no Iewes, whan he seyde **Orietur stella &c**; and þis clepyng of þat peple god almyȝti first bigan and perfourmed by his berthe and by þes glorious kynges. And þow þat þei of Peers and of Caldee were paynymmes, ȝit by þes prophecyes and by þese bokes of þe Iewes þei founde weH and also wist weH, þat, whateuere god had byhote by hys prophetes, he was myȝti to fulfille & to perfourme it. So þei ordeyned .xij. of þe wysest men and of þe grettest clerkes of Astronomye þat were in al þe contrey aboute, and ȝaf hem grete hyre, to kepe þis hiH of Vaws aforeseyde for þis sterre þat was prophecyed by Balaam. And þe cause þat þer were .xij. men ordeyned, is þis:

Ordinantur XII viri in montem Vaws.

That summe of hem schulde kepe þat hiH and lok after þis sterre at o tyme, and

þis sterre at o tyme, and summe at an oþir tyme. neuerþeles þe pepil lokid nauȝt onlich after þe sterre, but after þat man þat was betokened by þis sterre, þe wich man scholde be lorde of aH folk.[1] // Also þei of ynde and of Chaldee þat come of-tyme in to Ierusalem bycause of Marchaundiȝe and also for desport—þe wich for þe moost partye be lernyd in astronomye—seyȝe þat in ynde and in oþir placys aboute be many sterres in þe firmament þat mowe nauȝt be seyȝe be nyȝt;[2] but specialich on þis hiH of Vawes in a clere wedir be seyȝe many diuers and stronge[3] sterres þat beneþe vnder þe hiH be riȝt nouȝt seyȝe.// Also, as hit is aforseyde, þis hiH of Vaws passeþ of heiþ aH þe hilles of þe eest; and aboue hit is nomore of brede þan a litel chapel is made þer-vppon: þe wich chapeH þes .iij. worscheppeful kyngis dyd make of stone and of tymber. and þer be aboute þis hiH many grees for men to go vppe to þe chapeH a-hiȝe, and also þere growe many goode trees and herbys and diuers spices alle aboute þe hiH—for[4] ellis men myȝt nouȝt weH go vp-on þis hiH, bycause it is so hiȝe and so narwe. // There is also a pilere of stone made aboue þis chapel, of a wonder heithe, and in þe heede of þis pilere stondeþ a gret sterre, weH made and gilt, and þat sterre turneþ with þe wynde as a fane: and throwe þe liȝt of þe sunne by daye and also þorwe þe liȝt of þe moone in þe nyȝt þe same sterre ȝif liȝt a gret weye aboute in þe contreye. and many oþir merueyles be tolde of þis hiH of Vaws, þe wich were longe to telle.

[1 MS. folkis]

[2 See the Lat. text]

Notes on the hill of Vaus.

[3 r. straunge]

[4 Tit. or]

Capitulum sextum.

The birth of Christ, after S. Luke.

Whan þe tyme of grace and of mercy was come þat god wolde haue mercy of aH mankynde, in wich tyme þe fadir of heuene sent downe his soone to take flessh and blode of oure lady seynt Marie and to be bore man of her for sauacioun of alle þe worlde: in þat tyme octouianus, þat was emperour of Rome and helde þe

summe at anoþer tyme. Neþerles þe peple loked nat onlich aftir þe sterre, but aftir þat man þat was bitokened by þe sterre, þe which man schulde be lorde of aⁿ folk.

Also, as it is aforeseyde, þis hiⁿ of Vaws passiþ on heiþe aⁿ þe hilles of þe eest; and aboue hit is nomore of brede þan a litil Chapel is made þer-vppon: þe which Chapele þes .iij. worschippeful kynges ordeyned and did make of stone and tymber. And þer growe many gode herbes an spices & faire trees aboute þis hiⁿ; and diuers grees be made aboute þis hille for men to go vp to þis hille. Capella construitur super montem Vaws.

And þer is also a pylere of stone made aboue þe chapel, wondirlich wrouȝt and of a grete heiþe, and in þe hiȝest place on þe pilere stondeþ a grete sterre, wel made & gilt, and torneþ hym wiþ þe wynde as a fane: and þorwe liȝt of þe sunne by day and also þorwe liȝt of þe mone in þe nyȝt þat sterre ȝeueþ liȝt a grete weye aboute in þat contrey. And many oþir gret merueyles be tolde of þis hille of Vaws, of þe which it were long to telle. Nota de columpna marmorea supra dictam capellam.

RIȝtfullich whan þe tyme of grace and of mercy was come þat god wolde haue mercy of mannys sowle, In þe which tyme þe fader of heuene sent downe his sone to take fleisshe and blood of þe blessed virgine Marye and to become man for saluacioun of aⁿ þe world: in þat tyme Octauianus, þat was Emperour

[1 leaf 4a] empyre of [1]aH þe worlde, in þe 3eere of his empire .xlij., as seynt luk telleþ, he sent oute a commandement to descrye alle þe worlde—**Exiit edictum.** // And þis discrying was first made vnder Cirinus, þat than was bisshop of Cyrye. and euery man 3ede forþ in to his contrey. þan 3ede Ioseph oute of galile, þat is a cite in Na3areth, in to a cite of Iury þat was kyng dauid, þe wich cite was cleped Bedleem: bycause þat Ioseph was of þe howsholde and of þe meyne of kyng dauid. þerfore he 3ede in to þat contreye, with oure lady seynt Marye, þat was his wyfe, and also gret with Childe. soo whan þei were þere, þe tyme was come þat oure lady seynt Marie scholde be deliuered of her childe: and was delyuered. and sche wrapped hym in cloþis, and leyde hym in a manger: for þer was noon oþir place. and schepердys weren fastby in þe same contreye, kepyng her schepe in þe ny3t. and a aungeH of heuene comme and stode byside hem with a gret li3t: whereof þei were gretlich adrad. and þan þe aungeH seyde to hem: "be no3t adrad: for y teH 3ou a grete Ioye þat schal be to aH þe pepil: ffor þis daye is bore to vs oure lorde crist in þe cite of dauid. and þis schal be to 3ou a tokyn: 3e schulle fynde a 3ong childe wrapped in clothis and put in a manger." and þan sodeynlich þer cam a gret multitude of aungelis of heuen preysyng godd and seyde **Gloria in excelsis deo Et in terra pax [hominibus] bone voluntatis,** // That is to sey3e: Ioye be [to] god an hi3e and pees in erthe to men of gode wiH.—& 3e schul vndirstonde þat Bedleem was neuer of no grete reputacioun neþer no place of grete quantite. and hit hathe a goode[2] fundament and a goode grounde: for þer be many caves and dennys vndir erþe. and þat bedleem is from ierusalem but .ij. litel Myle. and hit is but a casteH, but hit is cleped a citee bycause þat kyng dauid was bore þere. and in þat toun was sumtyme a hows þe wich was þe

Description of Bethleem.

[2 Lat. petrosum fundum (MS. Corp. Chr. preciosum fundamentum)]

of Rome and helde þe Empire of aH þe worlde, in þe
ȝeer of his Empire .xlij, as seint Luke þe Ewangelist Evangelium Luce.
telliþ—**Exiit edictum &c.**, he sent oute a comaunde-
ment to descry and to write aH þe worlde. And þe
discrying was first made vndir Cirin*us*, þ*at* þan was
bisshop̄ of Sirye. And eu*er*y man ȝede forþ in to his
contrey. Than ȝede Iosepħ oute of Galile, þ*at* is a
Cite in Naȝareth̄, in to a Cite of Iury þ*at* was kyng
Dauid, þe whiche cite was cleped Bethleem: by-cause
þ*at* Iosepħ was of þe howseholde and of þe meyne of
kyng Dauid. þ*er*fore he ȝede in to þat contrey, wiþ our*e*
lady seint Marye, þ*at* was hys wyfe, and also wiþ
childe. So whan þei were þer*e*, þe tyme was come þ*at*
our*e* lady seint Marye scholde be deliu*er*ed of her
childe: and was deliu*er*ed. And sche wrapped hym
in cloþis, & leyde hy*m* in a manger: for þ*er* was
noon oþir plaas. And schep*er*dis were fastby in þe
same regiou*n*, kepyng her schepe in þe nyȝt. And a
aungeH of heuene com and stode bisyde hem wiþ a
gret liȝt: where-of þei hadde a gret drede. And þan
þe aungel seyde to hem: "Be not agast: ffor I telle ȝou
a gret Ioye þ*at* schal be to aH þe peple: ffor þis day is
borne to vs our*e* lord̄ Cryst in þe cite of Dauid. And
þ*is* schal be to ȝou a tokene: ȝe schul fynde a ȝonge
childe wrapped in cloþis and put *in* a mang*er*." And
þan sodeinlich þ*er* com a gret m[u]ltitude of au*n*gelis of
heuene preising god and seyden **Gloria in excelsis**
&c., þat is to seye: Ioye be to god an hiȝe and pees in
erþe to men of gode wille./—And ȝe schul vndirstonde Descripcio fundi de Bethleem.
þ*at* Bethleem was neuer of no gret reputacio*un* neþ*er* no
place of any gret quantite. & hit haþe a gode fundament
and a gode grou*n*de: for þ*er* be many Caues and seelers
vndir erþe. And þis Bethlem is fro Ieru*sa*lem but .ij.
litil Myle; and hit is but a litil CasteH, but hit is cleped
a Cite bycawse þ*at* kyng Dauid was born þere. And in Causa quare Bethleem vocatur
þ*at* toune was sumtyme a hows þe which was þe hows Ciuitas.

The place where Christ was born, was some time the house of Isai, the father of David, where David was born and anointed, at the end of the "covered street;" and there had been an "alchan" or hostry;

hows of ysaie þat was fader to kyng' dauyd, // In þe wich hows, as hit is aforseyde, was kyng' dauid bore an anoynte in to þe kyngdom of isr*ael* by samuel þe pr*o*phete: and in þe same place god, cristis[1] soone of heuene, was bore of oure lady seynt Marie, þe holy vi*r*gine. and þ*is* place was su*m*tyme in an ende of a strete þat þan was cleped þe cou*e*red strete—and þe cause þ*at* þe strete is cleped so, is þ*is*: bicause of gret hete and brennyng' of þe sunne hit was heled aboue w*ith* blak clothis and oþir thyng'[2] to kepe þe sunne oute —and so hit is vsed 3it there aHwey. and in þ*is* strete was wonte to be a grete chepyng', or a feyre, onys in þe weke of olde clothis and of oþir thyng',[2] and specialich of tre oþ*er* of tymbyr. and *in* þat place þat was in þe ende of þe strete and *in* þe wich stode su*m*tyme a hows [3]þat was kyng' dauid and ysaye his fadir, þer left a litil hows tofore a denne vnder erþe, made and schaped like a litil celere: and þere ysaye, þat was fadir to kyng' dauid, and oþer þat dwelled aftir him in þat place, putten certeyn necessaries þat longed to householde þer, fore hete of þe sonne. hit is also þe maner in aH þat contreye, boþe in citees and in townes, þ*at* þ*er* be certeyn howses þe wich be cleped there alchan, þ*at* we clepe here ostryes: and in þes howses be Mulys, hors and assis and camayles aHwey redy, þ*at*, 3if hit so be þat any pi'gryme or marchaunt or any man þat trauayleþ be þe weye be hit fer or nere, and him nede any beest, for hym-self' or for his marchaundi3e, þan he goth to swich a hows þat is cleped alchan, and þere he may hyre a hors or what beest þat he wil for a certeyn prys. and whan he hathe what beest þat hym liketh, þan he goth forþ from þ*at* cite to anoþ*er* citee, þere as he wil abide and rest hym for a tyme: þan he dischargeþ his[4] hors, or what beest þat he hathe, of his berthen and so sendeth hym in to swich a hows þat is cleped þere also alchan, in þe wych hows be also swich beestys

[1 r. crist, godis]
[2 r. thyng*is*]
[3 leaf 4*b*]
[4 MS. hym his]

of Ysaie þat was fadir to kyng Dauid, in þe which hows, as it is aforeseyde, was kyng Dauid bore and also anoynte in to þe kyngdom of Israel by Samuel þe prophete: and in þe same plaas oure lord Ihesu Cryst was bore of his blessed moder, oure lady seint Marye. And þe plaas was sumtyme in an ende of a strete þat þan was clepede þe couerid or þe helid strete—and þe cawse whi þat þis strete is cleped so, is þis: by-cawse of gret heete and brennyng of þe soñne, and þerfore hit was helid aboue wiþ blak cloþis.

Rex Dauid natus fuit ibidem & vnctus in regem.

Cause quare strata de Bethleem fuit desuper cooperta.

And in þis strete was wonte to be a comune chepyng in þe weke onys of olde cloþis and oþer thingis, an also of Tymber, and also a comune plaas to diuers hostlers and oþer men þat had hors to hyre, þer to teye her hors, for pilgrimes, ȝif þei had nede to ride in þat contrey; and þis was a comune custome to diuers hostlers and to aH men of þat contrey to bring her hors to þat plaas. And also aH maner þing þat was brouȝt þider to Market and myȝt nat be solde at þat tyme, hit scholde be kept and put in to þat litiH hows til þe next market.

Vendicio diuersarum rerum in Bethleem.

Commune repositorium omnium rerum in domo in quo Christus fuit natus.

as hit is aforeseyde to hyre. and þan þe maister of þe hows takeþ þis beest and ȝifeþ hym mete, and whan he may, he sendeþ hym home to þe same place þat he comme fro. // And ȝif hit so be þat he may noȝt kepe hym, þan he wil take þe same beest and lede hym oute of þe citee and bryngⁱ in þe weye; and so þe beest wil go forþ home without ledyngⁱ of any man, euene to his maister hows, without perile of wylde beestys or thefys in þe weye. and so euery man þat haþ any swich[1] beestes, euery man knoweþ otheris beest, be þei neuer so fer fro oþir. and of swich howsys þe lordys of þe grounde haue grete wynnynge and grete toH of hyryngⁱ of þes beestes. // And swich a maner hows was tofore þe berthe of crist in þe same place þere criste was bore. but aboute þe Natiuite of oure lord ihesu crist þat hows was alle destruyed, in so mochel [þat] þer was nothyngⁱ left bote broke wallys on euery syde, and a litel cave vndir erþe and a litil vnthrifti hows tofore þe cave: and þere men solde brede on þe same grounde. // hit is also vsage in aH þat contreye þat alle þe brede þat schal be solde, schal be brouȝte in to a certeyn place: and of þe brede þat is solde in þe daye, þe kyngⁱ and þe lorde of þe grounde at nyȝt schul haue þerof a certeyn of moneye. and whan kyngⁱ dauid was made kyng of israel, þan þe hows þat was sumtyme is fadir, left onlich to hym; but by processe of tyme, whan ierusalem was destruyed and alle þe contreye aboute, noman toke kepe of þis hows, because[2] hit was also destruyed [3]and no thyngⁱ left but, as hit is aforseide, a litil vnþrifty hows and a cave vndir erþe, and wallys on euery side. and tofore þis hows was brede solde; and tymber and oþir thynges þat were brouȝt to market, þat myȝt noȝt be solde at o tyme, were put in to þis litil hows tyl þe next market; and assis and hors and oþir beestys þat com to þe market, were teyde aboute þis vnth[r]ifti hows. // But for to speke of þe first matere aȝen:

[1 Tit.: any suche hous with suche]

but the house had been destroyed and nothing left but broken walls and a little shed before a cave, where bread was sold, and timber kept for the market in that street, and asses tied by the rustics who went to market.

[2 r. and]
[3 leaf 5a]

And no man toke kepe of
þis plaas, bycawse, whan Ierusalem was destroyed, þer
16 was no-þing lefte þere but .ij. wallys on euery syde and
a litil vnthrifti hows with a litil Cave vndir, as it is
afore-seyde. And also þer was a comune Market of
bread to be solde.

Evere-more Crist Ihesus is wondirful in hys werkys.
36 & þerfore, to turne aȝene to oure first matere, ȝe schul

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Whan Octouian*us* had sent houte a co*m*maundement as hit is aforseyde, þat eue*ry* man and wo*m*man scholde go to his cite and to his towne þere he was bore, than ȝede Ioseph and oure laydy seynt Marye, rydynge on a asse, late in þe euetide toward þe citee of bedleem, as hit is aforseyde. and bycause þey cam so late and alle placys were occupied w*ith* pilgrymes and oþir men, and also þey com in poure aray, and[1] ȝede aboute þe cite and noman wolde resceyue hem, and specialich for men sayȝe oure lady Mary, a ȝonge wo*m*man, sittyng vppon an asse heuy and sory and ful wery of þe wey, and also gret w*ith* childe and nyȝe at þe tyme of beryng of her childe: þan Ioseph ledde oure lady in to þ*is* forlete place þat noma*n* toke kepe of, downe in to þe litiH derk hows. and þere [oure] lorde ihe*s*u crist þe same nyȝt was bore of oure lady, þe blessed v*ir*gine, w*ith*oute any dissese or sorwe of her body, for saua-cioun of alle mankynde. and in þat hows tofore þe cave of olde tyme was left a manger, of þe lengthe of a fadome, made in a waH; and [to] þat same manger was an ox of a poure man teyde þat noman myȝt eu*er*[2] herborwe. and byside þ*at* ox Ioseph teyde his asse: and i*n* þat same mang*er* oure lady seynt Marye wrapped her blessed sone in clothis and leyde hym þ*er*yn in heiȝe tofore þe asse and þe ox—for þ*er* was noon oþir place. // ȝe schulle vndirstonde also þ*at* in aH þ*at* contrey hit is þe man*er* þat in diue*r*s ostrijs be mangeres, su*m*me made of erþe and su*m*me of stoone, and eu*er*y manger is of .iij. or .iiij. feet of lengthe, in so mocheH þ*at* a hors or any oþer beest may haue his manger by hym-self: and swich a manger was made of stone i*n* the same place þere crist was bore, and in þat same mang*er* oure lady seynt Marie leyde her soone, as hit is tolde afore.

[1 r. þei]

To that shed Joseph resorted that night,

and there Christ was born and laid in a manger before Joseph's ass and an ox.

[2 r. owher?]

vndirstonde: whan Octauian had sent out a comaun le-
ment, as hit is aforeseyde, þat eue*ry* man & wo*m*ma*n*
scholde go to hys citee and to his towne þe*re* he was
bore, þan ȝede Ioseph̃ and oure lady seint Marie, Ciuitas Bethleem peregrinis & aliis fuit ocupata in aduentu be. Marie & Ioseph ibidem.
ridynge on an asse, late in þe euentyde to þe Cite of
Bedlem, as hit is afore-seyde. And bicawse þei come
so late and aH placys were ocupied w*ith* pilgrymes and
oþir men, and also þei com in poure araye, and[1] ȝede [1 r. þei]
aboute þe Citee and no-man wolde resceyue hem, and
specialich for men saye oure lady, a ȝonge wo*m*man and Quomodo Ioseph cum beata Maria intrauit in illam domum desolatam.
a mayde, sittynge vppon an asse heuy and sory and
ful wery of þe weye, and also grete wiþ childe and
nyȝe at þe tyme of beryng of childe: þan Ioseph̃ ledde
oure lady in to þat forlete plaas þat no-man toke kepe
of, as hit is afore-seyde, downe in to þe litiH derk
hows. And þe*re* oure lord Ihe*s*u Cr*ist* þe same nyȝt
was bore of oure lady seint Marye w*ith*-oute any disese Nota de presepio.
or grevaunce, for redempciou*n* of aH mankynde. And
in þat hows to-fore þe Cave of olde tyme was lefte a
manger of þe lengþe of a fadome in a waH; and to
þat same Ma*n*ger was an oxe of a poure man teyede þat
no-man myȝt ne wolde herborewe. And bisyde þat
Ox Ioseph̃ bonde his asse; and in þat same manger
oure lady seinte Marye wrapped her blessyd sone, oure
lord Ihe*s*u Cryst, and leyde hym þe*r*inne In heyȝe to-
fore þe Asse & þe Ox—ffor þe*r* was noon oþe*r* place;
and þis mange*r* was but of .iij. or foure fete of lengþe,
as þe mane*r* is in þat contrey. / [2]And ȝe schul vndir- [2 This addition is wanting in the Lat. text.]
stonde þat riȝtfullyche oure lord Ihe*s*u was bore in Gregorius super omel. Exiit, &c.
Bethleem: ffor, as seint Gregory þe worþi docto*ur* seiþ
in a Omelye þat he makeþ vp þ*is* gospeH **Exiit edictum**
&c.: Bethlem is as moche to seye as þe hows of bread; Bethleem interpretatur domus panis.
ffor oure lord is þat bread, þat seiþ: "I am þe quyk
bread þat com downe fro heuene." And þe*r*fore þat plaas
in þe which oure lord schulde be bore, riȝfullich was
clepyd þe hows of bread, ffor þe tyme was to come þat

Capitulum vij^m.

The place where the angel appeared to the shepherds is half a mile from Bethleem.

The place where þe aungeH apered to þe schepe*r*des þ*a*t ny3t þat crist was bore, is but half[1] a myle from bethleem;

and i*n* þat same place dauid, whan he was a childe, fedde schepe and kept hem from þe bere and from þe leon. sum bokys also sey3e þ*a*t [þe] schepe*r*des of þat contrey twyes in þe 3eere þei be wont to kepe her schepe i*n* þe ny3t: & thilk[1] tymes be whan þe day and þe ny3t be boþe of o lengthe.[1] // And [2]3e schul vndirstonde þat the londe aboute bethleem and þe londe of biheest and alle þe londe in þe eest is wondirlich ordeyned and sette, ffor hit is alle mounteyns for þe moost p*ar*tye: for i*n* su*m*me place a man schal no3t weH knowe wynter from some*r*, and in su*m*me place hit is ri3t colde, and i*n* su*m*me place[3] hit is boþe wynter and some*r* after þe tyme, als[4] as hit is i*n* þ*is* cou*n*trey after as þe place is in valeys or in pleyn cou*n*trey or i*n* mounteyns.[5] ffor su*m*me tyme in mounteyns in su*m*me place of þe eest men schul fynde snowe in þe monthe of august: and þ*a*t snowe is gad*r*id of hem þ*a*t dweH next aboute, and putte hit[6] in cavys, and afterward hit is bore in chaf to þe market: and there þe grete lordys of þe cou*n*trey will bygge hit, and bere hit to her hows and sette hit in a basyn vp-on her borde, to make her drynk[1] colde; but whan hit is vncouered oute of þe chaf, anoone hit dissolueþ and wasteþ awey. but comenlich in aH þe contrey of þe eest, but 3if hit be in su*m*me woodys or placys ful of schaddwe or aboute any

[1 Lat. in utroque solstitio]

[2 leaf 5*b*]

In the East, where the seasons are different from ours,

[3 MS. and i*n* su*m*me place and in su*m*me place.]

[4 om. als]

[5 MS. in mounteyns in su*m*me place]

so that in mountainous tracts snow is found in August, which is gathered and sold,

[6 om. hit]

he schulde þer appere bodelich þe which schulde aftir fede gostlich aH þe cristen pepil with his blessid body.

The plaas where þe aungeH aperid to þe scheperdes þat nyȝt þat Cryst was bore, is but half a myle fro Bethleem of þat contrey. [1]And as þ[e] worþi clerk seynt Bede seiþ in his writyng, hit[2] was ful conuenient þat þe schepe*r*de[s] were wakynge þat nyȝt aboute her schepe, ffor he was bore þat nyȝt þe which seiþe "I am a gode scheperde, ¶ a gode schepherd ȝeueþ hys lyfe for his schepe." Ferþermore ȝee schul vndirstonde þat in þat same plaas kyng Dauid, whan he was a childe, fed schepe and kept hem fro þe bere and fro þe leoun. Sume bokes also seye þat þe schepherdes of þat contrey twyes in þe ȝere þei be wonte to kepe her flok of schepe in þe nyȝt: and þilke tymes be whan þe day and þe nyȝt be boþe of o lengþe. And ȝe schul vndirstonde þat þe lond aboute Bethleem and þe londe of biheest and aH þe londe in þe eest is wondirlich ordeyned and sette, for hit is aH mounteynes for þe moost partye: ffor in summe plaas a man schal nat knowe weH wynter fro somer, and in some plaas hit is riȝt colde, and in some plaas, after þe tyme is, is boþe wynter and somer, as hit is in þis contrey after as þe plaas is in valeys or in pleyn contrey or in Mounteyns. For somtyme in Mounteynes in þat plaas of þe eest men schulde[3] fynde snowe in þe moneþ of August: & þat snowe is gaderid of hem þat dwel next aboute, and putte in Cavis, and aftirwarde hit is bore in Chaf to þe market: and þer þe gret lordis of þat contrey wil bigge it, & bere hit to her hows and sette hit in a basyn vppon her metebord, to make her drynk colde.

[1 This sentence is wanting in the Lat. text.]

Venerab. Beda.

[2 MS. þat hit]

Descripcio terre circa Bethleem.

De nive continue iac. in partibus illis.

[3 r. schulle]

And comunlich in aH þe contrey of þe eest, but ȝif it be in summe wodys or plaas ful of schadewe or aboute any hiH þer any flode is, þer is euermore

hiH þer any floode is, þer is euermore thorwe-oute þe
[1 MS. svowe] 3ere snowe (!)[1] aboute in þe contrey.[2] // In Septembre and
it was then spring-time, or "time of herbs,"
October, whan þe sonne comeþ a litil lowe in þat contrey,
than seedys and aH maner herbes comenlich bygynne 4
[2 Lat.: Sed communiter in omnibus partibus Orientis in estate pre inestimabili solis ardore penitus nil viriditatis potest crescere (in estate—crescere om. in MS. Corp. Chr.), nisi in aliquibus nemoribus vel umbraculis vel iuxta fluenta in ortis (C. C. montis).]
to wex in þe feeldis, as in þis contrey herbys growe in
Marche and in aprile. also in summe partyes of þe
eest men repe corn in aprile and in Marche, but moost
in Maye, after þe place and þe grounde is sette, as 8
in summe place þe grounde is hi3ere, in summe place
lowere. but by bethleem be many mo placys of goode
pasture and of hoote and fatte grounde þan in oþer
placys; In so moche þat atte cristemasse barlich by- 12
gynneþ eere and to wex rype, and þan men sende
þedir of diuers contreys her hors and her Mulys to make
[3 MS. hym] hem[3] fatte. [and they byen barlych there in the felde
by a certen mesure; and they that haue suche barlich to 16
selle, they haue certeyn stablys: and in hem þei putte her
[4 This sentence is added from Tit.] hors and her mulis to make hem fatte].[4] and þat tyme
þat we clepe among vs cristemasse, þey clepe among
hem in her langage þat same tyme þe tyme of herbis. // 20
And for as mochel as, whan crist was bore of oure lady
seynt Marye, pees was than in aH þe worlde; and by-
twix bethleem and þat place þer þe aungeH aperid to
the schepердys was but half a myle and a litil weye 24
more, and also þer was no grete colde þeraboute: þer-
so that the shepherds were able to wake that night. fore þe schepердys aH þat wynter ny3t and day, now in
o place now in an oþer dwellid þere with here schepe—
and so þei do 3it in to þis day. 28

Capitulum viij^m^

[5 MS. thiH] IN thilk[5] dayes, whan þe commaundement was sent
At that time Herodes was King in Judea, instituted by the Romans, but an alien, and not of royal blood; from cesar Augustus, as hit is aforseyde: than was
herodes made and ordeyned kynge of þat londe of 32
Iwes by þe Emperour and by þe Romayns. and 3it
herodes was no Iwe ne kynge of Iwes bore; but,

þorowe-oute þe 3ere snowe aboute in þe contrey. In Septembre and Octobre, whan þe sonne comeþ a litiH lowe in þat contrey, þan seedys and aH maner herbes comunlich bigynne to growe in þe feeldis, as in þis contrey herbis growe in Marche & in ApriH. Also in somme partyes of þe eest men repe corn in Aprile and in Marche, but most in maye, after þe plaas and þe grounde is sette, as in summe plaas þe grounde is hi3ere and in summe plaas lowere. But by Bethlem be many moo plaas of gode pasture and of hote and fatte grounde þan in oþer plasys; In so moche þat at Cristemasse barlich bigynneþ to haue eere and to wexe ripe. And þat tyme þat we clepe among vs cristemasse, þei clepe among hem in her langage þat same tyme þe tyme of herbes. And for as moche as, whan Crist was born of oure lady seint Marie, pees was in aH þe worlde; and bitwix Bethleem and þat place þer þe aunget aperyd to þes schepердes was but half a myle and a litiH weye more, and also þer was no grete cold þer-aboute: þerfore þe schepердes aH þat wynter nyȝt and daye, now in one place now in an oþir dwellid þere wiþ her scheep, and so þei do ȝit in to þis day.—[1]And ȝe schul vndirstonde þat oure lady seint Marie, whan sche bere oure lord Ihesu Crist, sche was .xiiij. ȝere of age; and sche was conuersaunt wiþ hym in eiþe .xxxij. ȝere and an half, and sche leuyd aftir tyme þat oure lord was styed vp in to heuene .xvj. ȝere; and so sche was of age, whan sche dyed, .lxij. ȝere.

Quo tempore anni incipiunt herbe crescere.

Falcacio diuerorum granorum ibidem in April.

Tempus herbarum quod nos vocamus Cristemasse.

Quantum locus distat a Bethleem vbi angelus apparuit pastoribus. Etas be. virg. Marie in partu saluatoris & quantum tempus vixit.

[1 om. in the Lat. text.]

And ȝe schuH vndirstonde þat in þilk dayes whan þe comaund[em]ent was sent fro Cesar August, as it is aforeseyde: Than was Herodes made and ordeyned kyng of þat londe of Iewes by þe Emperour and by þe Romaynes. And ȝit Herodes was no Iewe ne kyng

Nota de Herode.

[1 leaf 6a]

bycause þat þe same cesar[1] augustus and þe Romayns had made sogettys[2] to hem þe londe of Iury and many oþer prouinces aboute hem in to ynde, peers and Chaldee þorwe strong hande, he made hym kyng. wherfore aⱡⱡ þe contrey aboute wist weⱡⱡ þat herodes was but a alyen and neuer com of kyngis blode ne of Iwes bore. but, as hit is aforeseyde, he was made kynge by þe emperour and by þe Romayns, so þat þe prophecie of danieⱡⱡ scholde be fullefilled in þe tyme of þe berthe of crist, þe wich danieⱡⱡ seyde **Cum venerit sanctus sanctorum &c,** as hit is aforseyde. ȝit þe Iwes, contynuyng in her malice and in her falnesse, seyden þat longe tyme aftir þe Natiuite of crist her vnccioun cesyd noȝt, but þey had many kyngis aftir. but ȝit þe fals Iwys forsake naȝt þat herodes com of a Iwe on þe fadir side and of a woman-paynym on þe modir syde, and so he was no verrey Iwe. wherfore cristen men make þe Iwys vtterlich[3] confuse of þat prophecie of Iacob her patriark, þat seyde þus **Non auferetur sceptrum de Iuda nec dux de femore eius, donec veniat qui mittendus est: Et ipse erit exspectacio gencium,** // that is to seye: the sceptre of Iuda schal noȝt be bore aweye ne þe stok of þe lynage, til he come þat schal be sent: and he schal be þat folk haue[4] abede. and many oþer questyons be bitwix þe cristene men and þe Iewys in þat contrey of her vnctioun and her kynges.

[2 Tit. & Harl.: sogett]

so that the prophecy of Daniel was fulfilled in him,

though the Jews deny it.

[3 MS. viterlich]

[4 r. hane?]

[Cap. ix.] Whan god was bore of oure lady seynt Marye for sauacion of alle mankynde, as hit is aforseyde, þe wich lorde is euer redy to aⱡⱡ men þat clepe vppon hym in trewthe: þan þis sterre þat was prophecied by balaam &[5] longe tyme abide and loked aftir by þe .xij. astronomers in þe hiⱡⱡ of Vaws, as hit is aforseyde, þe same nyȝt and þe same oure þat god was bore þe same sterre beganne to arise in maner of a sunne briȝt schynyng, and so aftir in þe foorme of an egle hit

In the night and hour of Christ's birth the star, prophesied by Balaam, rose and ascended above the hill of Vaus like an eagle,

[5 MS. a]

of Iewes bore; but, by-cause þat þe same Cesar Augustus and þe Romayns hadde made sogettis to hem þe lond of Iury and many oþer londes aboute hem þorwe strong hande, he made hym kyng. Wherfore aH þe contrey wist weH þat Herodes was but a aliene & neuer come of kyngis blode ne of Iewes bore, as it is afore-seyd. But he was made kyng by þe Emperour and by þe Romaynes, so þat þe prophecye of Danyel schulde be fulfilled in þe tyme of þe birþe of Crist, þe which DanyeH seyde **Cum venerit sanctus sanctorum &c.**, as it is aforeseyde. ȝit þe Iewes, contynuyng in her malice and in her falsnesse, seyden þat longe tyme aftir þe Natiuite of oure lord Ihesu Cryst her vnccioun sesed nat, but þei had many kynges after. But ȝit þe false Iewes forsake noȝt þat Herodes com of a Iewe on þe fadir syde and of a womman-paynym þat was his moder, and so he was no verrey Iewe. Wherfore cristen men make þe Iewes vttirlich confuse of þe prophecie of Iacob, her patriark, þat seyde **Non auferetur sceptrum de Iuda nec dux de femore ejus &c.**, / þat is to seye: The sceptre of Iuda schal nat be do awey ne þe stok of þe lynage, til he come þat schal be sent: and he schal be þat folk haue abide. And many oþer questiouns [be] bitwix þe cristen men and þe Iewes in þat contrey of þer vnccioun and her kyngis.

Nota maliciam Iudeorum contra propheciam Danielis.

Prophecia patriarche Iacob.

MErcyful god whan he was bore of oure lady seint Marie for saluacioun of aH mankynde, þe which lord is euere redy to aH men þat callen vpon hym in trewþe: þan þis sterre þat was prophecyed by Balaam and long tyme abyde and loked aftir by þe .xij. Astronomers in þe hiH of Vaws, as it is aforeseyd, þe same nyȝt and þe same howre þat god was bore þe same sterre bygan aryse in maner of a sunne briȝt schinyng, and so after in þe forme of an Egle hit

Stella apparuit hominibus in monte Vaws.

and stood still there all day,

ascendid aboue þe hiH. // And al þat day in þe hiȝest place of þe eyre hit abode without any mevyng, in so mochel þat, whan þe sonne was moost hote and moost

bright as another sun,

hiȝe, þere was no difference in schynyng bitwix þe sterre and þe sonne. Neþerles sum bokes seiȝe þat in þe same daye þat god was bore, were many sonnes seiȝe. but whan þis day of þe Natiuite of oure lorde was passed, þe sterre ascendid vp in to þe firmament.

in a strange shape;

and þe sterre þat thus was schewed, is no-thyng liche to sterres þat be peynted here in diuers places: ffor hit had riȝt many longe strakys and beemys, more brennyng and more liȝter than a bronde of fuyre, and as an egle fleyng and betyng þe eyre with his

[1 leaf 6b] wynges, riȝt so the [1]strakys and þe bemys of þe sterre

[2 r. hem] stered hym-[2]self aboute. and þe sterre had in hym-self

and within it appeared the figure of a child, and above it the sign of the cross. And a voice was heard, announcing the birth of the new King.

a fourme and a liknesse of a ȝonge chiide, and aboue hym a signe of þe holy cros; and a voys was herde in þe sterre seying: **Natus est nobis hodie Rex Iudeorum qui est exspectacio gencium & dominator eorum. Ite ad inquirendum eum & adorandum,** that is to seye: this day is bore to vs þe kyng of Iewys þat folk haue[3] abede and lorde is of hem: goþ

[3 r. hane?]

and sekeþ hym & do hym worschip. // Therfore we schul vndirstonde þat for þe strengthyng of oure feiþ and to afferme þis mater aforseyde, almyȝty god, whos prouidence in his ordinance faileþ noȝt and, as seynt Poule seiȝeth, **vocat ea que non sunt tamquam ea que sunt,** þis is to seye, he clepeþ þilk þat be noȝt as weH as þilk þat be, of his prouidence þis he did and disposed that he hym-self þat in þe olde testament ȝaf a voys of an asse or made an asse to speke to balaam, he wolde in þe begynnyng of þe newe testament ȝeue a voys to speke oute of a sterre þat was prophecied by balaam. than alle þe peple, boþe man and woman, of alle þe contrey aboute, whan þey seiȝe þis wondirful

ascendid aboue þe hiH, an aH þat day in þe hiȝest plaas of þe eyre hit abode *with*oute any sterynge, In so moche þat, when þe sunne was most hote and most hiȝe, þer was no difference in schynyng bytwix þe sterre and þe sunne. Neþirles sume bokes seiȝe þat in þe same day þat god was bore, were manye sunnes seiȝe. But whan þe day of þe Natiuite of oure lord was passed, þe sterre ascendid vppe a-hiȝe in to þe firmament. And þis sterre þat þus was schewed is no-þing liche to þe sterres þat be peynted[1] here in diuers plasys: for hit hadde many long strakes and beemes, more brennyng and more liȝter þan a bronde of fuyre, and as a Egle fleyng and betyng þe eyr with his wynges, riȝtso þe strakes of þe beemes of þis sterre stered hym-self aboute. And þe sterre had in hym-self a fourme and a liknesse of a ȝonge childe, and aboue hym a signe of þe cros; and a vois was herde in þe sterre seyinge **Natus est nobis hodie Rex Iudeorum qui est exspectacio gencium & dominator eorum. Ite ad inquirendum eum & adorandum,** þat is to seye: þis day is bore to vs þe kyng of Iewes þat folk haue abyde and lord is of hem: Goþ and sekeþ hym and do to hym worschippe! / Therfore we schul vndirstonde þat for þe strengthing of oure feiþ and oure bileue and to afferme þis mater aforeseyd, almyȝti god, whos prouidence in hys ordinaunce faileþ noȝt and, as seynt Poule þe apostle seiþ, **vocat ea que non sunt tanquam ea que sunt,** þat is to seye, he clepiþ þilke þat be nat as weH as þilke þat be, of his prouidence þis he dide and disposed þat he hym-self þat in þe olde testament ȝaf a voys of an asse or made an asse to speke to Balaam, he wolde in þe bigynnynge of þe newe testament ȝeue a voys to speke oute of a sterre þat was prophecyed by Balaam. Wherfore þan aH þe pepil, boþe man and woman, of aH þe contrey aboute, whan þei seiȝe þis

[1] MS. poynted]

Vox stelle

Paulus apost.

and merveylous sterre and also herde þe voys oute of þe sterre, þey were grettlich agast and had gret wondir þerof; but ȝit þei wist weH þat hit was þe same sterre þat was prophecied by balaam, þat was no Iwe, and 4 longe tyme was desired and abede of alle þe peple in þat contrey.—

Then the people in great wonder understood that this was the star prophesied by Balaam.

wondirfuⱡ and merveilous sterre and also herde þe voys out of þe sterre, þei were gretlich agast and hadde gret merveyle þer-of; but neþirles þei wist weⱡ þat it was þe same sterre þat was prophecyed by Balaam and long tyme was desired and abede of aⱡ þe peple in þat contrey. ¶ [1]Seynt Crisostom telliþ þat he fonde in summe bokys þat þer was a certeyn folk in þe eest / among þe which folk was moche wisdom and moche worþinesse, and þes pepil, for as moche as þei founde in þe boky[s] of Balaam, for per-cas þei were of hys kyn, þat þis Balaam prophecyed & seyde **Orietur stella** &c., vndirstondyng as to þe tixt þat þis sterre schulde apere in þe tyme of Cristis berþe, þei & many oþer desired to knowe & to see þe arisyng of þis sterre, bi þe which sterre þei myȝt knowe whan Crist were bore, and forto haue gode knowleche of þis sterre, þei chose among hem .xij. of þe beste seruauntes þat were among hem, so þat, ȝif one deyede, an oþir schulde be put in hys stede, and so þei scholde aⱡweye be .xij. of hem, þe which schulde bisilicⱡ considere and awayte aftir þis sterre. And for þes .xij. men schulde do þis charge þe bettir, þei of þe same contrey ordeyned and dide make a faire palays on þe hiȝest hille þat was in þe eest, where-as þe eyre was most clere and liȝt; and in þat same palays þei had ordeyned for þes .xij. men aⱡ maner necessaryes þat scholde longe to her lyuyng. And so þes .xii. men aforeseyde stodyn in þat hiȝe hiⱡ in silence and in preiour, wakyng and in abstinence, abidyng & preying þe arisyng of þe sterre. After þis, whan þe tyme of þe birþe of Crist was come and þes .xij. men were þus abidyng in þis hiⱡ in her preiours: sodeinlych in þe mydil of þe niȝt þer appered vpon hem aboue in þe eire a faire and a briȝt schynyng sterre, and in þe hiȝest partie of þis sterre þer was a ymage of a litil childe, beryng wiþ hym a signe of þe cros. Of þe which siȝt þei were riȝt

Crisostomus super propheciam Balaam.

[1] This passage is added from an addition at the end of the Latin text in MSS. Cleop. D VII and Corp. Chr. Coll. Cbr. 275.]

Ordinatur ibidem palacium in monte pro dictis hominibus.

Nota deuocionem virorum in monte Vaws.

Stella apparuit in ymagine pueri & crucis in medio stelle.

Capitulum decimum.

Then the 3 Kings at the same time, though far from each other, joyfully prepared themselves to seek the new-born King of the Jews with presents, attended by a large retinue.

Thus whan þes .iij. worschippeful kyng*is* þ*at* in þat tyme reigned in ynde, Chaldee and Peers, were siker and enformed by þes astronomers and by þes *pro*phecies as hit is seyde afore of þ*is* sterre: þey were riȝt glad þ*at* þei had grace to see þat sterre in her dayes þat was so longe tyme p*ro*phecied afore and þat alle þe peple had so long abede and loked aftir þe sterre.[1] wh*er*fore þes .iij. worschippeful kyng*is*, þow eu*er*ych of hem were ferre from oþir and noon knewe of oþ*er*is p*ur*pos, ȝit in on tyme and in on houre þ*is* sterre aperid to hem alle thre: and than þei ordeyned and p*ur*posed hem anoon w*it*h grete and riche ȝiftes and w*it*h many riche and diu*ers* ornamentis þat were longyng to a kyng*is* araie, and also w*it*h mulis and camelis and hors charged w*it*h tresoure, and with grete nombre and a gret multitude of peple in þe best aray þat þei myȝt, to go seke and worschipp þe lord and þe kyng of Iewys þat was bore, as þe voys of þe sterre had co*m*maundid, spoke and preched; and ferth*er*-more þey araied hem mochel þe more honestlich and worschippefullich þat þei knewe wel þat he was a more worthier kyng þan any of hem was. ffferth*er*-

[1 þe sterre om. in Tit. and Harl.]

ioyeful þat þis sterre was schewid in her tyme and also þat þei were worþi to see þat siȝt, and anoon þei come doune of þis hiȝe hille and tolde to þe wyse-
4 men of þat londe aH þat þei had seiȝe, as it is afore-seyde. Soo anoon þes wysemen of þat contrey ordeyned of her owne peple .iij., þe most worþi & þe wysest, þe which scholde go and bere with hem precious ȝiftis
8 and worschippe þe childe þat was borne and, as to a kyng or a lorD, do hym worschippe. And so þes .iij. lordys and kyngis toke her wey, and, after þe glose þat is made vp þis tixt, þei come to god in to Bedleem
12 þe .xiij. day of hys berþe and þer offrid to hym her ȝiftis.

On þe tyme whan þes þre worschippefuH and blessyd kyngis, þat in þat tyme regned in Ynde,
16 Caldee and Peers, were siker and enfourmed by þes astronomers and by prophecyes, as it is afore-seyde: þei were wondir glad þat þei had grace to see þat sterre in her dayes þat was so long tyme prophecyed
20 afore and þat aH þe pepil had so longe abyde and loke after þis sterre. Wherfore þes .iij. worschipful kynges, þow þei were euerycbe of hem fer from oþer and noon knewe oþir ne wist of oþer purpos, ȝit in
24 o tyme and in o houre þis sterre apperid to hem: and þan þei ordeyned hem anoon wiþ greete and riche ȝiftis & wiþ manye ryche and diuers ornamentis þat were longyng to a kynges aray, and also wiþ Mules
28 and Camayles & hors charged with greet tresour, and

Stella vna & eadem hora apparuit tribus regibus.

more þes blessed kyng*is* eu*er*y kyng bi hym-self had w*ith* hym his cariage, þ*at* is to seye beestys, as oxen
[1 leaf 7*a*] [1]and schepe and oþer beestis þ*at* longeþ to mannys lyvyng and sustynaunce; thei had also aH man*er* necessaries þ*at* longed to beddyng or to chaunbre and to kechyn, and aH man*er* thyng*is* þ*at* longed to mannys mete or beestys mete was caried on hors and Mulys and Cameles w*ith* hem; in so mochel þ*at* þei ordeyned of eu*er*y thyng grete plente, þ*at* schulde suffise hem weH by alle þe weye, boþe outeward and homward. and also eu*er*y kyng had w*ith* hym a g*r*ete multitude of pepil, as hit had be an oost. // hit is also þe man*er* in þe eest and i*n* aH þe contrey aboute, oute-take g*r*ete citees, þ*at* in many placys and townes þ*er* be many feyre ostryes, and for þe moost p*ar*tye aH man*er* of vitailes boþe for man and for beest be þere redy; but for lordys þ*at* go or ride w*ith* grete multitude, beddyng and oþir necessaries þ*at* lounge þ to chaunbre or to kechyn be no3t p*ro*fitable to hem neþ*er* honest, and þ*er*fore lordys haue aH swich man*er* necessaries caried w*ith* hem on mulys or cameles and oþ*er* beestes. but for þe moost p*ar*tie men go and ride aH þe ny3t, for grete heete and bernyng of þe su*nn*e.—ferth*er*more 3e schul vndirstonde þ*at* þ*er* be thre yndes, of þe wich þes .iij. lordys were kyng*is*;[2] and alle þe londes and kyngdoms for þe more p*ar*tie be yles. and þ*er* be also there grete wat*er*s and wildirnesses ful of wilde and p*er*lous beestis and horribil serpentys, and þere growe also Reedys so hi3e and so grete þ*at* men make þ*er*of hows and schippys. and þes yles be dyuyded and dep*ar*ted eu*er*ych by hym-self fer from oþir, and in þes yles growe also h*er*bys and ri3t p*er*lous beestys;[3] soo þ*at* with grete trauaile a man schal passe from on yle &[4] kyngdom i*n* to an oþir.

There are 3 Indies:
[2 Tit. and Harl.: kyngis were lordes]
[3 Lat. herbe et bestie speciales]
[4 MS. a]

with aH maner necessaries þat scholde longe to hem & to here beestis, boþe for mete and drynk and beddyng, and aH *maner* of vitailes boþe for man & beest';

and of *euery* þing þei ordeyned greet plente, þat schulde suffyse to hem ynow by aH þe weye, boþe outward & homward. And aH þing was sent forþe to-fore, as þe *maner* of kynges & of lordys of þat contrey is wont to do.—

And ȝe schul vndirstonde þat *þer* be .iij. Indes, of þe whyche þes .iij. lordes were kynges; and aH þes londes & kyngdoms for þe more *part*ye be yles. And *þer* be gret wate*res* & desertes ful of wylde beestes & horrible *ser*pentes. And *þer* growe also Reedys so hiȝe & so grete *þat* men make *þer*of hows & schippes. And þes yles be dep*art*ed eu*ery*che by hem-self fer from oþir, and in þes yles growe eerbes and also many *per*lous beestes; in so moche þat wiþ greet trauaile a man schal fro o kyngdom passe in to an oþir. Hit is also wryte þat Assuerus regned and was kyng aboue .Cxxv. *pro*uynces, þat was fro Ynde in to Ethiope.

De III Indiis.

Capitulum vndecimum. prima India.

Of the first, i. e. Nubia with Arabia, Melchior was king.

IN þe first ynde was þe londe of Nubie: and in þat londe reigned kyng Melchior *in* þe tyme þat crist was bore. þere is also þe londe of arabie, *in* þe which is þe hiH of Synay:[1] and a man may liȝtlich seyle in þe rede see oute of Egipt and Syrie in to ynde. // ffirth*er*more Pilg*r*imes and Marchauntys þat from ynde passe by þe rede see, seyen þat aH þe grounde of þe rede see it is so rede þat þe wat*er* aboue semeth as thou hit were rede wyne, noȝtwithstondyng þat þe wat*er* is of colo*ur* as oþir wat*er* is. hit is also salt, and hit is so clere þat in þe deppest place of þe rede see men mowe see fisshes and descrye alle man*er* of thing þat be in þe bothome of þe rede see. // Also þe rede see is threcornerd, or ellys hit haþ. iij. corners; and hit ebbeth and floweth in to þe londe of[2] þe occeane; and hit is a .iiij. or a .v. mile brode: þ*er* hit is breddest where þe childryn of isr*ael* ȝede thorwe-oute w*ith* drye feet whan pharao and his oost p*ur*sued hem and were dreynt aH in þe same rede see. // Oute of þe rede see floweþ a wat*er* and a grete flode [in to a flood][3] of paradys, þe wich flode is cleped Nylus: and þat Nilus passeþ bi Egipt, and þ*er* come many riche and grete Marchaundyses oute of þe eest and of ynde by þ*is* wat*er* Nilus and so passeþ [4]forþ in to Egipt, Syrie, b[ab]ilonye, and Alexaundre, þat so forþ be bore þorw-oute þe worlde. // ffurth*er*more ȝe schul vndirstonde þat aH þe erþe *in* þe londe of arabie in þe wich þe hiH of Synay is as hit is aforseyde, is mochel rede; and also stonys and trees and aH oþir thyng*is* þat growen in þat londe, for þe moost p*ar*tie be alle rede. in þat londe is also founde golde wondirlich rede in man*er* of thynne and smal rootys, and þat gold is þe best gold þat is in þe world. // There is also an hiH þat is cleped Bena[5], and *in* þ*is* hiH is founde a

[1 Supply: & þe rede see]

Of the Red Sea

[2 MS. in, Tit. of, Harl. oute of; Lat. fluens ex Oceano]

and the Nile.

[3 added from Tit.]

[4 leaf 75]

Arabia is full of gold,

[5 Lat. in monte vena smaragdina]

NOw ȝe schulle vndirstonde þat in þe first Ynde was þe lond of Nubye: and in þat lond reigned Melchior *in* þe tyme þat C*r*ist was bore. þ*er* is also þe lond of Arabye, in þe which lond is þe hille of Synay: and a man may liȝtlich seyle in þe rede see oute of Egipt and Syrie in to Ynde. Fer*þer*more pilgrymes and Marchauntes þ*at* from Ynde passe by þe rede see, seyȝen þ*at* aH þe ground of þe rede see it is so rede þat þe wat*er* aboue semeþ as þow hit were rede wyn, nat-wiþstondyng þat þe watir is of colour as o*þer* wat*er* is. hit is also salt, and hit is so clere þat in þe deppest plaas of þe rede see men mowe se ffyssches and descrye aH o*þer* þinges þ*at* liȝe in þe bothome of þe see. Also þe reed see is þre-cornered, or it haþ þre Corners; and it ebbeþ & floweþ in to þe lond in þe occean; and hit is but foure or fyue myle broode: þ*er* hit is braddest where þe Children of Isr*ael* ȝede þorwe-oute w*ith* drye foot whan Pharao and his oost pursewed hem and were dreynt aH in þe same rede see. Oute of þe rede see floweþ a watir and a greet flode in to a flode of Paradys, þe which flode is clepyd Nylus: and þ*at* Nylus passiþ by Egipt, and þ*er* come many ryche & grete Marchaundyses out of þe eest and of Ynde by þ*is* wat*er* Nylus and so passe forþ in to Egipt, Cirie, Babiloyne and Alisaundr*e*, þ*at* so be bore forþe þorwe þe world. ¶ Fer*þer*more ȝe schul vndirstonde þ*at* aH þe erþe in þe lond of Arabye in þe which þe hille of Synay is as hit is aforeseyde, is moche rede; and also stones and trees and aH o*þ*ir þing*is* þ*at* growen in þat londe for þe most p*ar*ty hit is aH rede.[1] In þat lond is founde also gold wondirlyche rede in man*er* of smale & þinne rotys, and þat gold is þe beste gold þ*at* is in þe worlde. There is also a hille þat is cleped Bena, and in þis hille is founde a p*re*ciouse stone

Prima India: Melchior.

Nota de mari rubro et quare vocatur rubrum, et de claritate aque.

de Nylo flumine.

De terra in Arabia.
De auro ibidem inuento.

[1] MS. rede in]

De monte Bena.

and smaragd.

precious stone þat is cleped smaraddus: and þat stone with grete trauayle and gret craft is kit oute of þe hiH; and þat hiH is kept bysilich and stronglich of seruauntys þat longeþ to sowdan.

Capitulum duodecimum.

Of the second India, Godolia with Saba, Balthasar was king.

IN þe secounde ynde was þe kyngdom of godolye: of þat kyngdom balthaȝar was kyngˢ whan crist was bore; and þis baltaȝar offred cense to god. and þer was also in þat londe of olde tyme þe kyngdom of Saba. and ȝe schul vndirstonde þat in þis londe many mo gode specys growen þan[1] in aH þe contrey of þe eest, and specialich þer groweþ encense, more þan in aH þe placys of þe worlde. and hit droppeþ downe oute of certeyn trees in maner of gumme, and in oþer placys þer is but litil or noone.

[1 MS. þat]

Saba produces spices, and especially incense, which drops from certain trees.

Capitulum .xiijm

Of the third India, the kingdom of Thaars, Jaspar was king.

IN þe thridde ynde was þe kyngdom þat was cleped thaars: of that kyngdom was Iaspar kyngˢ in þe tyme of þe berthe of crist; þe wich Iaspar offrid Mirre to god. and in þis londe is þat yle þat is cleped þere Egriswille:[2]

To this country belongs the isle of Egrisoulla, which yields myrrh.

[2 Harl.: in the which yle s. Thomas the apostell lieth & in this londe]

in þe wich yle groweþ Mirre more plente þan in any place of þe worlde. & hit wexeþ liche eerys of corn þat were brent with þe wedir, and hit wexeþ riȝt thik. and whan hit is ripe, hit is so softe þat hit cleueþ on mennys clothis as þei go by þe weye: and than men take smal coordis[2] and gerdelys and drawe hem aH aboute þe eerys, and þan þe myrre cleueþ vppon þes coordys and gerdelys, and than afterward þe myrre is wronge oute of hem. //

[2 MS. coordris]

The 3 Kings are called kings of their minor countries rather than of their larger, on account of their gifts,

Wherefore we schulle vndirstonde þat aH þis was doo of grete ordinaunce and of þe gret mercy of god þat þes .iij. kyngis, Melchior, baltaȝar, and Iaspar, of þilk londys and kyngdoms in

þat is cleped þere smaragdus: and þis stoon with grete trauayle and gret craft is kitte out of þis hille.

IN þe secounde Ynde was þe kyngdom of Godolye: of þat kyngdom Balthasar was kyng whan Crist was bore; and this Balthasar offride ensense to god. And þer was in þat londe also þe olde kyngdom þat was clepyd Saba: and in þis londe growe many moo gode spices þan in aH þe contrey of þe eest, and specialich þere groweþ ensense, more þan in aH þe plaas of þe worlde. And hit droppeþ downe oute of certeyn trees in maner of Gumme, and in oþir plaas þer is but litil or noone.

Secunda India: Balthasar.

Insensum crescit ibidem.

NExt in þe þridde Ynde was þe kyngdom þat was clepyd Thaars: of þat kyngdom was Iaspar kyng whan Crist was bore; and þis Iaspar offrid Mirre to god. And in þis londe is þat yle þat is cleped Egriswilla, in þe which yle[1] seynt Thomas þe apostil liþe: and in þis yle groweþ Mirre more plente þan in many[2] plaas of þe worlde.[3] And when it wexiþ,[4] hit wexiþ on a herbe liche eeres of corn þat were brent wiþ þe wedir, and hit wexiþ riȝt thyk. And whan it wexiþ ripe, hit is so softe þat it cleueþ on mennys cloþes as þei go by þe weye: and þen men takeþ smal cordys and gerdelys and drawe hem aH aboute þe herbys, and þe Mirre cleueþ vppon þes cordis and gerdeles, and so aftirward þe Mirre is wronge oute of hem. And in þe same manere wexiþ Thimeama.—Wherfore we schul vndirstonde þat aH þis was do of gret ordinaunce of god þat þes .iij. kynges Melchior, Balthasar, and Iaspar, of þilk londes and kyngdoms in þe which þes ȝiftes

Tercia India: Iaspar.

[1 MS. ynde] S. Thomas apost. iacet ibidem. Mirra crescit ibidem. [2 r. any] [3 MS. adds: and it wexeþ ryȝt thyk] [4 om. when it wexiþ]

þe wich þes ȝeftes wexed and growed and also þe wich scholde be offrid to god, in þe olde *pro*phecie ra*þer* of þes smale londys þei scholde be cleped kyng*is* than of o*þer*[1] gretter londys—wh*er*of seiþ dauid þe *pro*phete **Reges Thaarsis & insule munera offerent, Reges Arabum & Saba dona adducent &c.**, That is to seye: kynges of thaars and of þe yle schul offre ȝiftes, kyng*is* of arabie and of Saba schul brynge ȝiftys. su*m*tyme þes kyng*is* had o*þ*ir namys: for Melchior was cleped kyng of Nuby and of arabie, baltaȝar was cleped kyng of godolye and of Saba, & Iaspar was cleped kyng[2] of thaars and of þe yle of Eg*ris*wiH. and hit was [3]cleped þe kyngdom of thaars because hit was annexed to þe same yle. and so þe namys of her kyngdoms be specified in special for difference of o*þ*ir citees and yles þat be þere aboute *in* þe contrey.

[1 r. ther] as in David's prophecy.

[2 MS. kyng*is*]

[3 leaf 8*a*]

wexed and growed and also þe which scholde be offrid to god, in þe olde *pro*phecye raþer of þes londys[1] þei scholde be cleped kyngis þan of o*þer* grete londys— where-of seiþ Dauid þe *pro*phete **Reges Tharsis et insule munera offerent, Reges Arabum & Saba dona adducent,** / That is to seye: Kyngis of Taars and of þe yle schulle offre ȝiftes, kyng*is* of Arabu*m* and of Saba schul brynge ȝiftes. And su*m*tyme þes kyng*is* had o*þer* names: ffor Melchior was cleped kyng of Nubye and of Arabye, Baltisar was cleped kyng of Godoly & of Saba, and Iaspar was cleped kyng of Thaars and of þe yle þe whych is clepyd EgriswelH. And hit was clepyd þe kyndam of Thaars bycawse hit was annexide to þe same yle—and so þe names of her kyndomes[2] be specifyed in special for difference of o*þer* Cytees and yles þ*at* be þer*e* in þe cuntr*e*. ¶ [3]ȝe schulle vndirstonde þ*at* German*us*, þe whych was a Croniclere of Cristis tyme, and Thephile, þ*at* was also a writere of Cristis werkys, seye þ*at* iij Miracles were do to þes .iij. kynges þorow þe which þei were sterid to seke oure lord Ihesu Crist þ*at* was bore. For Iaspar had in hys courte a tre, and a brid þe which is clepyd strucio had a nest in þe tre, and .ij. eyren: of þe which eyren come out a lyou*n* and a lambe in þe same houre þ*at* Crist was bore. Balthasar had a gardyn of diu*er*s spicerye, in þe which gardyn was bawme sette, and out of þe stok[4] þ*er* wex vppe a sercle,[4] þe which in þe hiȝest p*ar*tie of þis sercle was spronge a faire rede Rose and a rounde closed to-gedir: þe which aboute mydnyȝt spred abrode and out of þis rose ȝede oute a faire white dove fleyng vppe and dou*n* in þe eyre and in mannys vois spak and seyde: "Now is bore of a mayde god þe which is fourmer and saueour of þe world." Melchior had a wyfe þ*at* in þ*at* same tyme of þe berþe of Crist had a childe: þe which anoon stood vpperiȝt on hys feete and cryede: "Now is bore of a mayde a childe þe which

[1 MS. lordys]

Dauid' Prophecia.

Nota nomina istorum ab antiquo.

[2 MS. kymdomes]

Germanus historiographus de III mirabilibus factis III Regibus tempore Natiuit. Christi.

[3 This addition is taken from the same note at the end of the same Lat. MSS. as that on p. 37]

[4 Lat. surculus (MS. Corp. Chr. reads circulus)]

Capitulum xiiij^{m}

Affterward, whan þes .iii. worschippeful kynges had araied hem *with* riche tresoure and riche ornamentis and *with* grete *m*ultitude of pepil, as hit is aforsaide, and [were] passed forþ oute of her kyngdoms; thow hit so were þat noon of hem wist of oþir ne knewe of othirs p*ur*pos neþ*er* intencio*un*—bycause of þe longe weye and fer weye þ*at* was bitwix eu*er*y kyngdom—3it þe sterre euenlich 3ede tofore eu*er*y kyng$^{\text{e}}$ and aH her pepil; and whan þe[i] stode stille or rested, þe sterre stode stille, and whan þei 3ede or riden, the sterre aH-wey 3ede forþ tofore hem in his v*er*tue and in his strenghe and 3af li3t to aH her weye. and, as hit is write afore, in þe tyme þ*at* crist was bore, it was pees in alle þe worlde, wh*er*fore in aH þe citees and townes þat þei 3ede by, þ*er* was no gate schet, neþir by ny3t ne by daye: but hit semed to hem þ*at* þe ny3t was to he*m* daye. wh*er*fore alle men of þe citees and townes þ*at* þes worþi kyng*is* 3ede by in þe ny3t, were wonderlich agast and passynglich merveyled þ*er*of: ffor þei sey3e kyng*is* w*ith* grete multitude of peple and beestys passe by hem with grete haast in þe ny3t, but þei wist na3t what þei were ne fro what place þei come ne whider þei scholde go. ffor on þe morwe þei si3en þe weye gretlich

On their way the star went ever before each of them, giving great light,

so that all men in the cities they passed by in the night wondered greatly;

is sauco*ur* of aH men, and he schal reigne .xxxiij. ȝere, and in token here-of I schal lyue .xxxiij. dayes and þan I schal deiȝe"—and so hit was do.—Seynt Remyge seiþ *þat þer* is diue*r*se oppinioun of þes kyng*is*: sum*m*e seiȝe *þat* þei were of Chalde, for þei of *þat* contre of Chaldee worschippe a sterre for her god; sum*m*e seiȝe þat þei were of Peers; sum*m*e seyȝe *þat* þei were cosynes to Balaam—þe which is most to byleue. Seynt Austyn seiþ þat þis word Magi in þe tung of Chaldee is as moche to seye as a Philosophre in þe tunge of grewe, and in þe tunge of latyn hit is as moche to seye as a wyseman.

S. Remigius de diuersis opinionibus III regum.

S. Augustinus.

GRaciouslich whan þes .iij. worþi kyng*is* had arayed hem wiþ riche tresoure and riche ornamentys and w*ith* grete multitude of men, as hit is aforeseyde, and were passed out of her kyngdoms; þow hit so were *þat* noon of hem wist of o*þer* ne knew of oþir p*ur*pos ne intencioun—by-cawse of þe long wey *þat* was bitwix eue*r*yche of þes kyngdoms—ȝit þe sterre eue*n*lich ȝede tofore euery kyng and aH her oost; and whan þei stode stille or restyd hem, þe sterre stode stille, and whan þei ȝede or rede, þe sterre alwey ȝede forþe to-fore hem eue*r*more in hys briȝtenesse and schynyng and ȝaf liȝt to aH her wey. And, as it is write afore, In þe tyme þat Cr*i*st was bore, hyt was pees in al þe worlde, wherfore in aH þe Cytees and townes *þat* þese worþi kynges ȝede by, *þer* was no gate schette, ne*þer* by nyȝt ne by day: but hit semed to hem *þat* þe nyȝt was to hem day. Wherfore aH men of þe Cytees and Townes þat þes worþi kinges ȝede by in þe nyȝt, were wondirlych agast and passynglich m*er*ueyled *þer*of: ffor þei siȝe kyngis wiþ grete multitude of men, hors and beestis passed[1] by hem in þe nyȝt, and also in þe day,[2] but þei wist not what þei wolde do ne whid*er* þei wolde go ne where ne of what contrey þei come of;

[1 r. passe]
[2 om. and—day]

defowled[1] *with* hors fete and oþir beestys. wher*of* þei were in grete dowte what hit scholde be, and grete alter*cacioun* was among hem in aH þe contrey longe tyme. // ffurther*more*, whan þes kyng*is* riden þorwe diuers londys, kyngdoms, citees and townes, þei riden forþ ou*er* hillys, wat*ers*, waleys, pleynes and o*þer* diu*ers* and p*er*lous placys *with*oute any dissese or lettyng': for aH þe weye *þat* þei riden, was semyng to hem playn and euene; and þei toke neu*er* no herborwe by þe weye, ny3t ne daye, ne neu*er* rested hem, ne þei hemself ne her hors ne o*þer* beestys *þat* were in her cu*m*pany neu*er* etyn ne drank', after þe tyme *þat* þei hadde take her weye til þei come *in* to bedleem; and aH *þis* tyme semed to hem[2] but a day. and þus, þorwe þe gr*e*te m*er*cy of god and ledyng of þe sterre, þei come oute of her londys and kyngdoms in to Ier*usal*em þe xiij. day *þat* cr*ist* was bore, in þe vpperisyng' of þe su*n*ne—wh*er*of is no doute: ffor þei foundyn oure lady seint Marie and her soone in þe same place and in þe cave þer*e* crist was bore and leyde in þe manger. // Also many bokys telle þat þei cam *in* to Ier*usal*em and in to bedleem in þe mydde of þe daye,[3] and oþir bokys seyen þat þei com þus hastilich in *þis* wyse and þus in to Ier*usal*em and in to bedleem. wh*er*of 3e schulle vndirstonde, as seynt Gregory seiþ *in* an omely, þus: [4] **Si diuina operacio humana racione comprehendi posset, non esset admirabilis, nec fides haberet meritum, cui humana racio prebet experimentum et cetera,** that is to seye: 3if þe werkis of god my3t þe comp*re*hendit in mannys wit or reson, hit were no wondir, also byleue hath no mede þat[5] kyndely resou*n* scheweth hit to a man. ffor þat lord gode *þat* in þe olde testament ledde abacuk þe p*ro*phete by a here of his hede oute of Iury in to babiloyne and Chaldee, þe wich is a .C. daies iou*r*ney bitwix goyng and comyng, to danieH *þat* was *in* þe pitte amonge þe leou*n*s, and anoon restored

[1 MS. defolwed]

and all their way was plain and even,

and they never took rest nor food.

[2 MS. hym]

And so on the 13th day they came near Jerusalem at day-break.

[3 Lat. in dromedariis (C. C. in die meridiano)]

[4 leaf 85]

We must not try to explain the working of God, as S. Gregory teaches;

[5 Tit. wher3, Harl. yf]

but God, who brought Abacuk in a moment from Judea to Daniel in the den of lio ns, through closed doors, as he himself issued from the virgin's womb,

and grete
speche was in aH þe contrey among aH þe pepil long
tyme after of hem. Also whan þes .iij. kynges ryden
þorwe diuers kyngdoms, Citees and townes, þei riden
ouer many perlous plaas, as hilles, wateres, valeys,
pleynes, and oþir diuers & perlous plaas, with-oute
disese or lettyng: ffor aH þe weye þat þei ryden by,
was to her siȝt pleyn & euene; and þei toke neuer no herborewe ne no ostrye nyȝt ne day by þe wey, ne neuer rested hem, neþer þei ete ne drank ne slept, ne noon of þer beestys, after þe tyme þei had take her wey tiH þei come in to Betheleem; and aH þis tyme semyd to hem but o day. And þus, þorwe þe gret mercy of god and ledyng of þis sterre, þei com oute of her londis & kyngdoms in to Ierusalem þe xiij. day þat Crist was bore, in þe vppe-risyng of þe sunne—where-of is no doute.

Nota quod isti III Reges nunquam comedebant neque bibebant neque dormiebant in via.

XIII die nativ. dom. venerunt in Ierusalem.

Also many bokes telle of þe comyng of þes .iij. worþi kynges: / ffor summe bokes telle þat þei come in to Ierusalem and into Bethleem in þe myd of þe day, and oþir bokes seye þat þei come þus hastilyche in þis wyse and þus in to Ierusalem and Bethleem. Wherof ȝe schul vndirstonde, as seynt Gregory seiþ in an Omelye: **Si diuina operacio humana racione comprehendi posset, non esset admirabilis, nec fides haberet meritum cui humana racio prebet experimentum,** / This is to seye: ȝif þe werkis of god myȝt be comprehendide in mannys resoun or wyt, hit were no wondir, also byleue haþ no mede þat kyndely resoun schewеþ hit to a man. For þe lord god þat in þe olde testament ledde Abacuk þe prophete by a heere of hys heede oute of Iury in to Babiloyne and Chalde, þe which is a .C. dayes iorney bitwix in-comynge and goynge, to Danyel þat was in þe pitte among þe leouns,

Gregorius in quadam Omelia dicit.

Exm de Abacuk propheta.

which remained unhurt like the three men in the fiery oven, was well able to lead the 3 Kings in so short a time to Jerusalem without any hindrance.

þe same abacuk in to his place aȝene: þat same lorde god *in* þe newe testament was myȝty to lede and to br*i*nge þes .iij. worschippeful kyng*is* oute of þe eest and oute of her kyngdoms in to þe londe of Iury in xiij. daies w*ith*[oute] any dissese or lettyng*e*. // Also, as oure lorde ih*es*u cr*ist* aftir his resurrecciou*n* ȝede to his disciplys in to a hows w*ith*oute openyng of any gate or lok, and as þe fyre brent noȝt[1] ne dede no harm to þe .iij. childryn whan þey were putte in þe fourneys of fuyre, ne no sauour of smoke was founde in hem: riȝt so i*n* þe tyme of [þes] .iij. glorious kyng*is* oure lady seynt Marie bare oure lorde ih*es*u cr*ist*, þ*at* was verrey god and man, and ȝit sche was tofore and eu*er* after a clene Mayde. and ȝe schuH vndirstonde þat god almyȝty myȝt haue brouȝt þes .iij. worthi kynges and aH her folk[2] oute of þe eeste in to Iury in a moment, as he brouȝt abacuk þe pr*o*phete aforseyde. But, thow god almyȝty meked[3] and lowed hym-self[4] and was bore in gret pou*er*t and toke vppon hym mankynde and mannys freelte, ȝet he wolde merveilouslich[4] schewe his berthe to aH þe worlde, in heuene and in erþe, w*ith* þe myȝt of his godhede and of [his] mageste.

[1 Harl. brent & did]

He might have brought them there in a moment, as he did Abacuk;

[2 MS. folk*is*]

[3 MS. maked]

[4 MS. merveislouslich]

but he wanted to show his miraculous birth to all the world.

Capitulum xv^m^

[5 MS. Than]

When they had come within 2 miles of Jerusalem, they lost the star in a dense fog, as Isaiah had prophesied.

Whan[5] þes .iij. blessed kyng*is* eu*er*ych in his weye w*ith* his oost and his company were almoost come to Ier*usal*em save .ij. myle, þan a grete and a derk clowde heled aH þe erþe, and in þat derk clowde þei lost her sterre. of þ*is* pr*o*phecied ysaias and seyde: ¶ **Surge illuminare Ierusalem, quia venit lumen tuum & gloria domini super te orta est: quia ecce tenebre operient terram & caligo populos &c.**, that is to seye: Ier*usal*em, aryse and take liȝt, for þi liȝt is come and þe Ioye of god is sprunge vppon þe: for loo derkenes schulle heele þe erþe and a clowde þe pepil. whan þes .iij. kyng*is* were nyȝe Ier*usal*em, þan Melchior,

and anoon restored þe same Abacuk in to his plaas
ayene: þat same lord god in þe newe testament was
myȝti to lede & to brynge þes .iij. worþi kynges out of
þe Eest and out of her kyndoms in to þe loud of Iury
in .xiij. dayes *with*-oute any disese or lettyng. And
as þe same *pro*phete Abacuk in þe mydde of .ij. beestis
*mer*ueyled þe birþe of *Crist*: riȝt so, in tokene and in
figure of þe beryng of þis mayde seynt Marye of hir
childe, þe same *pro*phete bare mete in to Danyel *þat*
was in þe pitte a-mong þe leou*n*s wiþ-oute any open-
ynge of any gate or any lok.

Also ȝe schul vndir-
stonde *þat* god almyȝty myȝt haue brouȝt þes .iij.
kynges and aH her oost out of þe eest in to Iury in a
moment, as he brouȝt Abacuk þe *pro*phete to Danyel.
But, þouȝ god almyȝty meked and lowed hym-self and
was bore in greet pouert and took vppon hym man-
kynde, and aH for oure redempcio*un* and for oure tres-
pas and noþing for hys, ȝit he wolde *mer*ueylouslich
schewe his birþe to aH þe world and in heuene and in
erþe, wiþ þe myȝt of hys godhede and of hys mageste.

Thus whan þes .iij. blessyd kynges eu*er*ych in his
wey *with* his oost and his company were almost come
to Ier*usal*em safe .ij. myle, þan a greet and a derk
clowde hilid aH þe erþe, and in *þat* derke clowde þei
lost her sterre. Of þis *pro*phecied Ysaias and seyde:
Surge illum[i]nare Ierusalem, quia venit lumen tuum Isaias propn.
**& gloria domini super te orta est: quia ecce tene-
bre operient terram & caligo populos,** That is to
seiȝe: Ier*usalem*, aryse and take liȝt, for þi[1] liȝt is come [1 MS. þat]
and þe ioye of god is sprung vppon þe: ffor lo derkenes
schul hele þe erþe and a clowde þe pepil. And whan
þes .iij. kynges, as hit is aforseyde, were nyȝe Ier*usa*-

[1 r. first] kyng of Nubye and of arabie, *with* his pepil was come
Melchior halted in the fog beside the mount of Calvary fast[1] byside Ier*usalem* and by þe hiH of caluarie þere
crist was do on þe cros, þorwe þe wiH of god þere
he abode in a clowde and in derkenysse. and þat
tyme þe hiH of Caluarie was a roche of .xij. grees of
heithe, and on þis hiH thefys and oþer men for diuers
trespacys were putte to her dethe. there was also bisyde
where three ways met. þ*is* hiH a hiȝe-weye and to þ*is* hiȝe-weye were .iij.
[2 leaf 9*a*] hiȝe-weyes metyng to[2]-gedir. and so, for þe derkenesse
of þ*is* clowde, and also bycause þei knewe noȝt þe
weye, þei abiden þere and ȝede no ferþer at þat tyme.

Capitulum xvj^{m}.

After þ*at* Melchior was thus come, as hit is afor-
Next came Balthasar, who stopped beside the mount of Olives at Galilee, seide, þan next hym a litil vndir þ*is* clowde cam þe
[3 MS. folk*is*] kyng[1] Balthaȝar, þe woche was kyng[1] of Godolye and of
saba, *with* his folk[1][3]: and he abode bysyde þe mounte
of olyuete in a litel towne þ*at* is cleped þere Galile. //
which town is frequently mentioned in the gospels, And ȝe schulle vndirstonde þ*at* holy writ speke*þ* mochel
of þ*is* towne: for þe disciplys of god allmyȝty tofore
his resurrecciou*n* and after were wont aHwey to come
[4 added from MS. Tit.] togedir in þat towne [pryuely for drede of þe Iewes;
and in þat same litil touñ][4] god aHmyȝty aperid to his
disciplis after his resurrecciou*n*, as hit is write: **Precedet vos in Galileam: ibi eum videbitis,** That is to seye:
[5 MS. he] he schal go tofore ȝou in to Galile and þere ȝe[5] schul
and is to be distinguished from the province of Galilee. see hym. but þ*er* is an oþer londe þe wich is cleped
galile, and þ*at* is a grete lordschip, and þ*at* is from
Ier*usalem* þre dayes iou*r*ney.

Capitulum xvij^{m}.

Than afterward, whan þese .ij. kynges Melchior and

lem, þan Melchior, kyng of Nubye and of Arabye, with hys oost first come fast bisyde Ierusalem and next þe hille of Caluarie þer Crist was do on þe cros, þorowe goddis wille þer he abode in a cloude and in a derkenesse. And þat tyme þe hiH of Caluarie was a roche of .xii. grees of heiþe, and on þis hille thefys and oþir men for diuers trespas were putte to her deþe. There was also bisyde þis hille a hiȝe-weye and to þis hiȝeweye were .iij. weyes metyng to-gydir. And so, for derkenesse of þis clowde, and also bycawse þat þei knewe not thys[1] weye, þei abiden stille þer and ȝeden no forþer at þat tyme. And þerfore aftirward seynt Elene comprehendide þis hille of Caluarie and þe sepulcre of Crist and oþer holy plaas in one faire chirche, which sche did make of hir owne cost.

Melchior primus venit prope montem Caluarie.

De quodam triuio prope montem Caluarie.

[1 r. the]

S. Elena.

On þat same tyme þat Melchior was þus come, as it is aforeseyde, þan next hym a litil vndir þis clowde come Balthasar, kyng of Godolie and of Saba, with his oost: and he abode bisyde þe hille of Olyuete in a litil towne þat is cleped þer Galile. And ȝe schul vndirstonde þat holy writte spekiþ moche of þis towne: ffor þe disciples of god almyȝty to-fore his Resurrexioun and aftir were wonte alwey to come to-gydir in þat town pryuely for drede of þe Iewes; and in þat same litil town god almyȝty apperid to hys disciples aftir his Resurrecciouη, as hit is write: **Precedet vos in Galileam: ibi eum videbitis &c.**, / þat is to seye: he schal go to-fore ȝow in to Galilee and þer ȝe schulle see hym. But þer is an oþir londe þat is clepid Galilee, þe which is a greet lordschippe, and þat is fro Ierusalem .iij. dayes iorney.

Secundo venit Balthasar.

Nota de Galilea.

Whan þes .ij. kynges Melchior and Balthasar were

Balthaȝar were come and abyden in þes placys aforseyde in þe clowde and in derkenesse, than þe clowde bygan to ascende and wex clere; but þe sterre aperid nouȝt. so whan þese .ij. kyngis syȝen þat þey were nere þe Cite of Ierusalem: þey noon of hem ȝit knewe oþir, þey toke her weye toward þe cite, with aH her folk[1]. and whan þey come to þis hiȝe-weye byside þe mounte of Caluarie, þere as þes .iij. weyes metten togedir: þan kam Iaspar, kyng of thaars and of þe yle of Egriswille, with aH his oost. and so þes .iij. glorious kyngis euerych with his oost, and with her cariage and beestis metten togedir in þis hiȝe-weye byside þe hiH of caluary. and noȝtwithstondyng þat noon of hem neuer tofore had seye oþer ne noon of hem knewe oþirs persone ne knewe of oþirs comyng, ȝit at her metyng euerych of hem anoon-riȝt with grete Ioye and grete reuerence kyssed oþir.

and þow þey were of diuers langage, ȝit euerych of hem, as to her semyng, spak aH o maner of speche. so afterward, whan þey had spoke togedir and euerych of hem had tolde his purpos and þe cause of his weye, and aH her causes were acordyng in to one: þan þei were mochel more gladdere and more feruent in her weye. and so þey ryden forþ, and sodeynlich at þe vpperysyng of þe sunne þey come in to þe cite of Ierusalem. and whan þey knewe þat Ierusalem was þe kyngis citee þe wich her predecessours and þe Chal[2]deys of olde tyme had byseged and destruyed, þey were riȝt glad, supposyng to haue founde þe kyng bore in þat citee. ffortheremore ȝe schul vndirstonde þat herodes kyng and aH þe citee was gretlich desturbled of her sodeynlich comyng. ffor her cumpany and her bestis þey were of so grete a noumbre and so a grete[3] multitude þat þe cite myȝt noȝt resceyue hem, but for þe moost partye þey lay without þe Cite aH aboute—wherof ysayas prophecied and seyde

Then the fog began to vanish, but the star was still hid.

So they continued their way to where the three ways met.

[1 MS. folkis]

Here Jaspar arrived, and all three met,

kissing each other in great joy,

and in one language relating the reason of their coming.

They then rode forth together, and at sunrise came to Jerusalem,

[2 leaf 95]

[3 r. grete a]

with such numbers of men and beasts, that they could not all be lodged within the city, as Isaiah had prophesied.

come and abiden in þes plaas aforeseyde *in* þe clowde and in derkenesse, þan þis clowde bigan to ascende and to wax clere; but þe sterre apperid not. So whan þes .ij. kyng*is* siȝen *þat* þei were nyȝe þe Citee: þouȝ noon of hem ȝit knew oþir, þei toke her wey toward þe Citee, w*ith* aH her oost and men. And whan þei com to þis hiȝe-weye bisyde þe Mounte of Caluarye, þ*er* as þes .iij. weyes mette to-gidir: þan com Iaspar, kyng of Thaars and of þe yle of EgriswelH, w*ith* aH hys oost. And so þes .iij. glorious kynges eu*er*yche wiþ his oost, and wiþ her cariage and beestis metten to-gidir in þis hiȝe-weye bisyde þe hille of Caluarye. And not-wiþstondynge *þat* noon of hem neu*er* to-fore had seye oþir ne noon of hem neu*er* knewe oþ*er* p*er*sone ne of oþ*er* comynge, ȝit at her metyng eu*er*ych of hem anoon-riȝt wiþ greet ioye and greet reu*er*ence kissed oþir and made moche ioye eu*er*ych to oþir. And þouȝ þei were of diu*er*s langage, ȝit eu*er*ych of hem as to her vndirstondynge spak aH o man*er* of speche. And whan þei þus had mette to-gedir and eu*er*ych of hem had tolde to oþir his wille and hys e[n]tent, and aH her wille and her cause was acordyng in one: than þei were moche more gladdere and more feruent in her weye. And so þei riden forþe, and sodeynlich þei com in to þe Cite of Ier*usalem* atte þe vprisyng of þe sunne. And whan þei knew *þat* Ier*usalem* was þe kyngis cyte þe which her p*re*decessoures and þe Caldees of olde tyme had biseged and destroyed, þei were riȝt gladde, supposyng to haue founde þe kyng of Iewes bore in *þat* Cyte. Ferþ*er*more ȝe schul vndirstonde *þat* Herodes kyng & [1] aH þe Cite of Ier*usalem* was gretlych desturbled of her sodeyn comynge. For her oostys and her cu*m*pany and her beestes were of so greet a noumbre, so greet a multitude, *þat* þe Cyte myȝt not resceyue hem, but for þe most p*ar*tye þei laye wiþoute þe Cytee aH-aboute—wherof Ysaias þe pr*o*phete

Iaspar venit & subito obuiauit cum II Regibus

[1 MS. of]

Ysaias proph.

[1 r. veniet] **ffortitudo gencium venerit[1] tibi, inundacio camelorum operiet te, dromedarij Madian & Effa, omnes de Saba venient, aurum [et] thus deferentes et laudem domino annunciantes et cetera,**

That is to say: The strenghe of folk[2] comeþ to þe—þat is to seye to þe cite of Ier*usalem*—grete plente of Camelys schul hele þe, and dromedaries of Madyan and Effa schul come to þe, aⱡ men schul come fro Saba, bryngyng gold and encense and schewyng[ⁱ] preysyng[ⁱ] to god.

[2 MS. folk*is*]

Capitulum .xviij[m]

Afterward, whan þes .iij. kyng*is* were come in to þe cite of Ier*usalem*, þan was her*odes* þat same tyme pre-sent in þe cite of Ier*usalem*; and, as hit is seyde to-fore, he was ordeyned kyng[ⁱ] by þe Emper*our* and by þe Romayns; and he was but ȝonge of age. so þes .iij. worschipful kyng*is* whan þey were come in to þe citee, þey asked of þe pepul of þis childe þat was bore—

The report of the gospel Cum natus esset Ihesus (Matt. ii).

wher*of* speke þ þe eu*angelist* in þe godspeⱡ **Cum natus esset Ihesus &c.**, þe wich is þis: Whan *crist* ihe*sus* was bore in bethleem, a cite of Iury, in þe dayes of her*odes*, þat was kyng[ⁱ][3] of þe same londe, þe .iij. kyng*is* com oute of þe eest and seyde: "wher is he þat is bore þe kyng[ⁱ] of Iwes? we siȝe his sterre in þe eest and we come to do hym worschip." whan her*odes* herde þis, he was destourbled, and aⱡ Ier*usalem* w*ith* hym; and

[3 MS. kyng*is*]

prophecyed and seyde **Fortitudo gencium venerit tibi, Inundacio Camelorum operiet te, dromedarij Madian & Epha, Omnes de Saba venient, aurum & thus deferentes & laudem domino annunciantes, Omne pecus Cedar congregabitur et arietes Nabioth̄ ministrabunt tibi,** ¶ That is to seye: The strengþe of folk comeþ to þee—þat is to seye to þe Citee of Ierusalem—Grete plente of Camels schul heele þe, and dromedaries of Madian and Effa schul come to þe, Aℍ men schul come fro Saba bringyng gold & ensense and schewyng preisyng to god, Aℍ maner of beestes of þe Contrei of Cedar schul be gaderid to-gedir and þe wetheres of Nabaiot schul serue þe. And 3e schul vndirstonde þat[1] þes wetheres of Nabaiot þei haue greet strengþe in þe tayl and litil strengþe or nou3t in þe body, and her tayle wexeþ more þan þe body; and þei haue gret hornes and gret heere and long as a gote, & summe of þes beestes be wylde; and not-wiþstondyng þat þei be so strong in her tayle, 3it, whan þei be take with howndes, þei mowe not stere hem.

Nota de arietibus Nabaiot.

[1 MS. þat þat]

NOw 3e schul vndirstonde þat after þe tyme þat þes .iij. kynges were come in to Ierusalem, þan was Herodes þat same tyme present in Ierusalem.

And whan þei come in to þe Citee of Ierusalem, þei asked of þe pepil of þis childe þat was bore—where-of spekiþ þe Ewangelyst Mathew in his gospeℍ þat he writeþ: **Cum natus esset Ihesus in Bethleem Iude &c.** The which gospel is þis: Whan Crist was born in Betheleem, a Cite of Iury, in þe dayes of Herodes, þat þan was kyng of þat same londe, .iij. kynges com oute of þe eest and seyde: "where is he þat is bore kyng of Iewes? we see hys sterre in þe eest and we come to worschipe hym." Whan Herodes kyng herde þis, he was disturbled, and aℍ Ierusalem wiþ hym; and he gaderid

he gadrid togedir aⱡ þe pryncys of þe preestis and asked of hem where crist scholde be bore. and þey seyden: "in bethleem of Iury; thus hit is wryte by þe prophete: and *þou* bethleem in þe londe of Iury, *þou* art noȝt litil among' þe pryncys of Iury: of þe schal go oute a duke þat schal rewle my pepil of isra*el*." þan he*r*odes pr*i*uelich cleped to hym þes .iij. kyng*is* and lerned of hem þe tyme of þe sterre þat aperid to hem; and so sent hem forþ in to Bethleem and seyde: "gooþ and enquereþ biselich of *þis* childe, and whan ȝe[1] haue founde hym, come telle me, þat I mowe come and do hym worschip." wha*n* þey had herde þe kyng', þey ȝede her weye. and þe sterre þat þey siȝe *in* þe eest, ȝede forþ tofore hem, tyl þey come þere þe childe whas. and whan þei siȝe þe sterre, þey were riȝt glad: and þey ȝede in to þe hows [and there fonde the child' with̄ Marye his moder].[2] and þan þey openyd[3] her tresours and offrid to hym gold, ensens, [4]and myrre. // Of *þis*, why þes .iij. kyng*is* com first in to Ier*usalem* raþir þan *in* to bethleem, many bokys in diuers maners declare and expowne, and many cawses be wryte, wich where[5] long to telle. But among' aⱡ oþir causes one *per* was þat kyng' he*r*odes and þe cite were so destourbled for her sodeynlich̄ comyng', þe wich is *þis*: ffor þey syȝen þat þey were kyng*is* and her oost com oute of þe eest and of Chalde þe wich of olde tyme þorwe þe suffraunce of god had of-tyme pursued her kyng*is* and bysiged and destruyed þat[6] cite and þe londe aboute. also þey were destourblid bycause þey were com from so ferre contrey to worschip þe kyng' of Iewes þat was newe bore; and bycause þat he*r*odes was but an alyen and was made kyng' by þe emp*er*our and by þe Romayns, he was agast last he scholde haue lost his kyngdom bycause þat crist was bore. // Also an oþir cause was þat þes .iij. kyng*is* of goddis ordynaunce com in to þe cite

[1 MS. he]

[2 Added from MS. Tit.]

[3 MS. spenyd]

[4 leaf 10*a*]

Reasons why they came first to Jerusalem.

[5 r. were]

[6 r. þe]

and clepid to-gedir alꝑ þe prynces of þe preestes & askyde of hem where Crist schulde be bore. And þei seyde: "In Bethleem of Iury. Thus hit is write by þe prophete: And *þou* Bethleem in þe lond of Iury, *þou* art not litil among þe prynces of Iury: Of þe forsoþe schal go oute a duke *þat* schal rewle my pepil of Isr*ael*." Than Herodes p*ri*uelich clepid to hym þes kynges and lerned of hem þe tyme of þe sterr*e* *þat* apperid to hem; and so sent hem forþ in to Betheleem and seyde: "Goþ and enquereþ bisilich of þis childe, and whan ȝe haue founde hym, comeþ aȝen and telle me, *þat* I may come and worschippe hym!" And whan þei had herde þe kyng, þei ȝede her weye. And þe sterr*e* *þat* þei siȝe in þe eest, ȝede forþ tofore hem, til þei come þer*e* þat þe child was. And whan þei siȝe þe sterr*e*, þei were riȝt gladde: and þei ȝede in to þe hows, and þer*e* þei founde þe childe w*ith* Marye hys modir. And þan þei openyd her tresours and offride to hym ȝiftes, gold, ensense, and mirr*e*. ¶ Of *þis*, why þes .iij. kynges com first in to Ier*usalem* raþ*er* þan in to Bethleem, and why Ier*usalem* was disturbled in her comyn*g*, diu*ers* causes be write and expouned in diu*ers* bokys; but .iij. causes I schal telle ȝou here in special. The first is: for as moche as þei of Ier*usalem* siȝe *þat* þes were kynges and her oost com out of þe eest and of Chaldee þe which of olde tyme þorow þe suffraunce of god had ofte-tyme pursued her kyng[is] and destroyed þat cyte and þe lond aboute. Also þei were disturblid by-cawse *þat* þei were come from so fer contrey to worschippe þe kyng of Iewes *þat* was newebor*e*;

and bycause *þat* Herodes was but a Alien and was made kyng by þe Emper*our* and by þe Romayns, he was agast lest he scholde haue lost his kyngdom by-cause *þat* Crist was bore. Also an oþir cause was *þat* þes .iij. kyngis of goddis ordenaunce

Cause quare isti III Reges prius venerunt in Ierusalem quam in Bethleem:

prima causa.

secunda causa.

tertia causa.

*with*oute auysement whan þey had lost her sterre: for Ier*usalem* was þe kyng*is* cite and aHwey kyng*is* of þe londe were moost abydyng[1] in þat cite, and doctou*rs* of þe lawe and þe scribys w*ith* her scripturis and pro- 4
phecies were eu*er*more p*re*sent in þe cite; soo þat þees Iewes and þes scrybys þat knewe longe tyme tofore þe berþe of crist and þe place where he scholde be bore, mowe neu*er* schewe no skille to excuse her falsnesse 8
and her trecherie. of þis scynt Gregory in a Omely
[1 om. hereof] spekeþ wel hereof[1] and seiþ: **Iudeos profecto bene Ysaac, cum Iacob filium suum benediceret, presignauit, qui caligans oculis & prophetizans in presenti** 12
filium non vidit, cui tamen imposterum multum preuidit & cetera, That is to sey: by þis [ysaac] we mowe vnderstonde þe Iewys; for ysaac whan he was blynde, he blessed Iacob, his sone, and profecied of hym, and 16
3it, whan he had hym tofore hym, he si3e hym no3t, and 3it he si3e many thynges þat scholde falle to hym afterward. ri3t so þe Iewes were ful of þe spirit of prophecie, but hym þat þey prophecied of, whan þey had 20
hym among[1] hem þey knewe hym no3t; ffor þey dyspysed hym wha*n* he was bore, whom longe tyme tofore þey prophecied of his berþe; and no3t onlich þat he scholde be bore, but þe place where he scholde be bore 24
[2 MS. kummyng] þey tolde to herodes; so þat her ku*n*nyng[2] and her prophecie schal be witnesse to her da*m*pnacioun, and to vs help of oure byleue and cause of oure sauacioun.

28

Capitulum xix^m^

Informed of the birth-place of Christ, the 3 Kings left Jerusalem.

Then the star reappeared, and went before them till they came to Bethleem.

Whan þes .iij. kyng*is* were enformed by herodes and by þe doctours of þe lawe of þe berþe of crist and of þe place where he was bore, and so were passed oute of 32
þe cite of Ier*usalem*: þan þe sterre aperid to hem a3ene as hit dyd arst, and so hit 3ede forþ tofore hem tyl þey come in to bethleem, þe wich is but .ij. litil Myle fro Ier*usalem*. and fast by þat place, as hit is aforseyde, 36

come in to þe cyte whan þei had lost her sterre: ffor Ierusalem was þe kyngis cyte and aH-wey kyngis of þat lond were most abidyng in þat citee, and doctours of þe lawe and þe scribes with her scriptures & prophecyes were euermore present in þat cite; so þat þe Iewes and þes [scribes] þat knewe long tyme to-fore Cristis birþe and þe plaas where he schulde be bore, mowe neuer excuse her falsenesse.

Of þis seynt Gregory spekeþ weH in a Omelye and seiþe: **Iudeos profecto bene Ysaac, cum Iacob filium suum benediceret, presignauit, qui caligans oculis & prophetizans in presenti filium non vidit, cui tamen inposterum multa preuidit,** / That is to seye: By þis Ysaak we mowe vndirstonde þe Iewes; ffor Ysaac whan he was blynde, he blessyd Iacob his sone and prophecyd of hym, and 3it whan he hadde hym to-fore hym, he si3e hym nat, and neþerlas he si3e manye þinges þat schulde falle to hym aftirward. Ri3t so þe Iewes were ful of þe spiryt of prophecye, but hym þat þei prophecied of, whan þei had hym among hem þei knewe hym nat; for þei dispised Crist whan he was bore, whom long tyme to-fore þei wyst & prophecyed of hys birþe; and not onlych þat he schulde be bore, but also þe plaas where he schuld be bore þei tolde to Herodes; so þat her cunnyng and her prophecye schal be witnesse to her dampnacioun for her mysbyleue, and to vs helpe of oure byleue and cause of oure saluacioun.

Gregorius de prophecia Iudeorum.

More-ouer, whan þes .iij. kynges were enfourmed by Herodes and by þe doctours of þe lawe of Cristis birþe and of þe plaas where he was bore, and so were passed out of þe cytee of Ierusalem: þan þe sterre apperid to hem a3ene as hit dide afore, and so hit 3ede forþe tofore hem til þei come in to Bethleem, þe which is but .ij. litiH Myle fro Ierusalem. And fastby þat

Bethleem distat ab Ierusalem II miliarum.

[1 leaf 10b]

were [1]þe schepherdys to þe wich þe aungeH aperid with grete liȝt and schewed to hem þe berþe of *crist*: and þes .iij. worþi kyng*is* riden by þe same place þere þe schep*er*dys were, and spak *with* hem. and whan þe schep*er*dys siȝe þe sterre, þey runne togedir and seyden þ*at* in swich a liȝt and in swich a cleernes a aungel aperid to hem and tolde hem of þe berþe of crist. // ffurth*er*more aH þ*at* þe aungeH had spoke to hem, and aH þ*at* þey had seiȝe and herde, and aH thyng' þat was do, þey tolde eu*er*y thyng' to þe .iij. kyng*is*. whereof þey were wo*n*der glad, and *with* goode chere herde and toke goode consideracio*un* of þe schep*er*dys woordys: and so of witnesse and of þe woordys of þe schep*er*dys and of þe voys of þe aungeH þat was herde oute of þe sterre, þei had no doute of no thyng'. // Su*m*me bokys in þe eest seyen that þe woys þ*at* was herde oute of þe sterre, was þe voys of þe same aungeH þat schewed þe berþe of crist boþe to þe schepher*d*ys and to þe .iij. kyng*is*.

On their way they met with the shepherds,

who told them that in such a light the angel had announced the birth of Christ,

and related all that had happened,

so that they were made sure of what the voice from the star had said.

Some books in the East say that the same angel spoke out of the star and appeared to the shepherds;

They seiȝe also in þe eest þ*at* þe Iewes byleve þ*at* þe aungeH þ*at* ȝede tofore þe childryn of isra*el* *with* a pylere of fuyre whan þei ȝede oute of egipt, þ*at* was þe same aungeH whos voys was herde in þe sterre and þ*at* ȝede so forþ *with* þe sterre tofore þe .iij. kyng*is*. ffor whan þe .iij. kyng*is* spak *with* þe schepherdys, þe sterre more and more bygan to schyne bryȝtere and briȝtere. **ffulgencius** seiþ in a sermou*n* þ*at* he makeþ: as an hows is made of .ij. sydes, ij. wallys, þ*at* be ioigned togedir by corner-stonys, Riȝt so holy chirche is made of .ij. peplys as .ij. sydes, ij. vallys, þe wich be ioigned togidir in o fey and o byleve of a corner-stone, crist ih*es*u. this .ij. sydys, þ*is* .ij. vallys were kyng*is* and schepherdys, þ*at* come from diu*ers* contreys & crist a corner-stone in o fey and o byleve knewe and worschipped. þ*is* .ij. sydys, þ*is* .ij. vallys, of kyng*is* and

others say that the same angel also went before the Israelites with a pillar of fire in their exodus.

Fulgentius says that the 3 Kings and the shepherds, representing the Gentiles and the Jews, were the two walls connected by the corner-stone Jesus Christ.

plaas, as hit is afore-seyde, were þe schep*er*des to þe whych þe aungeH apperyd w*ith* gret li3t and schewed to hem þe berþe of C*rist*. And þes .iij. kynges ryden by þe same plaas þ*er* þe schep*er*des were, and spak w*ith* hem. And whan þe schep*er*dys si3e þe sterre, þei ru*n*ne to-gedir & seyde þ*at* in swych a li3t & in swych cleernesse a aungeH apperyde to hem and tolde hem of þe same[1] berþe of C*rist*. Ferþ*er*more aH þat þe aungeH had spoke to hem, and aH þ*at* þei had herde and sei3e, and aH þing þ*at* was do, þei tolde eue*r*y thyng to þe .iij. kyng*is*. Wherof þei were ri3t glad, and wiþ gode chere herde and toke gret consideracio*un* of þes schep*er*des wordys. And so of witnesse and of þe wordys of þes schep*er*dys and of þe voys þ*at* was herde oute of þe sterre, þei were gretlych cou*n*forted. Su*m*me bokys in þe eest seye þ*at* þe voys þ*at* was herde out of þe sterre, was þe voys of þe same aungeH þat schewed þe berþe of Cryst boþe to þe schep*er*dy[s] and to þe .iij. kyng*is*; ffor, whan þe .iij. kyng*is* spak w*ith* þes schep*er*dys, þe sterre more and more bigan to schyne bri3ter & bri3t*er*. Thei sei3e also in þe eest þ*at* þe Iewes bileue þ*at* þe aungeH þ*at* 3ede tofore þe children of Isra*el* wiþ a pylere of fyer whan þei 3ede out of Egypt, þ*at* was þe same aungeH whoos voys was herde in þe sterre and þ*at* 3ede so forþe wiþ þe sterre to-fore þes .iij kyng*is*.

[1 om. same]

Pastores loquebantur cum III Regibus & narraverunt eis omnia que videbant.

Diuerse opiniones in oriente de voce istius stelle.

¶ Fulgencius seiþ in a sermou*n* þ*at* he makeþ: as a hows is made of .ij. sydes, .ij. wallys, þat be ioyned to-gedir w*ith* cornerstonys, ri3t so holy Chirche is made of .ij. peplis as .ij. sydes, .ij. wallys, þe which be ioyned to-gedire in one fey and one byleue of a corne*r*stone Cryst Ihesu./ Thes .ij. sydes, þes .ij. wallis were kyng*is* and schep*er*dys, þe which come fro diu*er*s Contrees and Cryst a cornerstone in one fey and one byleue knewe and worschipped. þes .ij. wallys, þes

Fulgencius doctor de III Regibus & de pastoribus.

Iewys, were ferre depa*r*ted a-twynne, wha*n* þey were in diue*r*s and contrary byleue. // But whan þe corner-stone c*ri*st was mene bitwene hem, he drewe hem boþe to hym & made hem, bothe kyng*is* and Iewys, one pepil, þ*at* is to seye cristen pepil, in name as þei were one in g*ra*ce of pryuy bileve; by oure crist, þe wich, as þe apostil sei3th, is oure pees, makyng .ij. thyng*is* one, soo þ*at* boþe Iewys and kyng*is* ware made one //.

Therfore to þis cornerstone crist boþe þ*is* sydes, boþe þ*is* wallys com and made o corner of trewe byleve. the[1] o syde, þ*at* o walle of kynges cam to c*ri*st whan a newe sterre aperid to hem; that o*þer* syde, þ*at* o*þ*ir walle of Iewys cam to crist whan aungelys[2] aperid to hem. þes .iij. kyng*is* were þe first of myscreauntes þat leved on crist; þes schep*er*dys ware þe first of Iwys þ*at* leved on crist. this syde, þ*is* valle of kyng*is* cam from ferre; this syde, þ*is* valle of Iewys cam fro ny3e. Needis mooste þes [kyngis] come [3]fro ferre to crist, whan afore þey worschipped fals mawmetys and after byleued in hym. this syde, þ*is* valle of Iwys cam to c*ri*st but fro ny3e: and þ*is* bytokeneþ þat þey were founde ny3e þe place þere crist was bore in. þes kyng*is* from þe ferre countreys of þe eest ware brou3t to c*ri*st, and þow þei hem-self[4] were no Iwys, 3it, as þey seyde, þey com to worschip and honoure c*ri*st, þe kyng[4] of Iwis.

[1 r. that; Tit. the too]
[2 r. a aungel]
[3 leaf 11a]
[4 MS. kyng*is*]

Capitulum .xx.m

When þes .iij. kyng*is* w*i*th aH her oost and her cumpany had spake[5] w*i*th þes schep*er*dys and 3af[6] hem 3iftis, and so ryden forþ to bethleem: þan anoon, as þey knewe þ*at* þey were come to þ*at* place Bethleem, þan þey li3t doune of her hors and chaunged aH her arraye and cloþed hem in þe beest and richest aray þ*at* þey hadde, and as kyng*is*[7] scholde be, arayed hem. and aHweye þe sterre 3ede forþ tofore hem. //

[5 r. spoke]
[6 r. 3eue]

Near Bethleem, the 3 Kings put on regal attire,

[7 MS. kingꝭ]

.ij. sydes, of kynges & of Iewes, were fer departyde a-twynne whan þei were in diuers and contrary bileue. But whan þe cornerstone Cryst was mene bitwix hem, he drewe hem boþe to hym and made hem, boþe kyngis and Iewes, one pepil, þat is to seye cristen pepil, in name as þei were one in grace of priue byleue; by oure lord Cryst, þe which, as þe apostel seiþ, is oure pees, makyng twey þinges one, so þat boþe Iewes and kynges were made one. Therfore to þis cornerstone Cryst boþe þes .ij. sydes, boþe þes .ij. walles com and made one cornerstone[1] of trewe byleue. That one syde, þat one walle of kyngis cam to Cryst whan a newe sterre apperyd to hem; þat oþir syde, þat oþir walle of Iewes cam to Cryst whan a aungeH appered to hem. Thes .iij. kyngis were þe first of mescreauntes þat leuyd on Cryst; Thes scheperdes were þe first of Iewes þat leuyd on Cryst. Thys syde, þis waH, of kyngis, cam fro fer; Thys syde, þis waH of Iewes cam fro nyȝe. Nedys must þes kyngis come fro fer to Cryst, whan afore þei worschipped fals Mawmettys and aftir byleuyd in hym. Thys syde, þis waH of Iewes cam to Cryst but fro nyȝe: and þis bitokeneþ þat þei ware founde in þe plaas þat Cryst was bore In. Thes .iij. kyngis from þe ferre contreyes of þe eest were brouȝt to Cryst, and þow þei were hem-self no Iewes, ȝit, as þei seyde, þei come to worschippe and honoure Cryst, þe kyng of Iewes.

[1 r. corner]

And whan þes .iij. gloryous kyngis with aH here oost and her[2] cumpany had spoke wiþ þes scheperdys & ȝeue hem grete ȝiftys, þei riden forþ in her weye. And whan þei knewe þat þei were come to þat plaas of Bethleem, þan þei liȝt doune of her hors and chaunged aH her cloþing and cloþed hem in newe and worschipfuH cloþing, as kynges schulde be arayed. And whan þei were so arayed, þan þei riden forþ, and aH-weye þe

[2 MS. hei]

III Reges induerunt (se) nouis uestibus.

and the star grew brighter and brighter.

At the sixth hour of the same day they arrived in Bethleem, and went to the little house where Christ was.

[1 MS. and sone, erased] There the star stood still, then descended, filling the house with light, and rose again and stood still; but the light remained in the house.

[2 added from the other MSS.] And entering they found the child and worshipped him, and offered gold, myrrh, and incense (Matt. ii. 11).

[3 r. him] From that time nobody in the East is admitted to the Sultan without a present, and without kissing the ground;

[4 r. as MS. Roy.]

[5 MS. kyngis]

but Franciscans offer pears and apples.

And þe more nyȝe þat þe kyng*is* come to þe place þere crist was, þe more þe sterre schyned briȝtere and briȝtere. and so þe same daye þat þes .iij. kyng*is* ȝede oute of Ier*usalem* in þe first houre of þe daye, þe same daye þei come i*n* to bethleem i*n* þe sixt houre of þe daye. and þan þes .iij. kyng*is* riden þorwe þe coue*r*ed strete as hit is tolde afore, til þei were afore þ*at* litil hows [and caue][1] þere crist was: and þa*n* þe sterre stode stiH on þe grounde tofore þe litil hows. and sone after þe sterre dep*ar*ted hym-self in so gret liȝt þat þe litil hows and þe cave *with*-yn were ful of liȝt; and þan anoon aȝene þe sterre hit ascendid vp in to þe eyre, and þ*er* stode stille aH-wey aboue þe same place; but [þe liȝt abode in þe place þere Crist was and oure lady. and],[2] as hit is seyde in þe gospeH afore: **Et intrantes domum &c.**, That is to seye: & þey ȝede in to þe hows and fonde oure lady and her childe: and þei fille adowne & worschipped hen[3] and offrid to hym ȝiftes, golde, mirr*e* and encense. Of þ*is* come afterward an vse þ*at* in aH þe contrey of þe eest þ*er*[4] schal no man come to p*re*sence of þe sowda*n* or of a kyng[1] to speke *with* hym, but he haue gold or sylu*er* or sumwhat ell*is* in his handys; and also, or he speke to þe sowdan or to þe kyng[1],[5] he schal kisse þe grounde—and þ*is* mane*re* is vsed in aH þe contrey of þe eest in to þ*is* daye. // ffurth*er*more frere Menou*rs*, wha*n* þei come to p*re*sence of þe sowdan or of a kyng[1], þey offre to hym peres or applys: for þey seyȝe þat þey mowe towche no gold ne siluer; and þes perys and applis be resceyued of þe sowdan or of þe kyng[1] *with* aH reue*re*nce and mekenes.—

sterre 3ede forþe tofore hem; and þe more ny3 þat þe kyng*is* com to þe plaas þer Cryst was, þe more þe sterre schyned bri3ter and bri3ter. And so þe same day þat þes .iij. kyng*is* 3ede oute of Ier*usalem* in þe first oure of þe daye, þe same daye þei come in to Bethleem in þe sixte oure of þe daye. And þan þes .iij. kynges riden þorowe þe cou*er*ed strete as hit is tolde afore, til þei were come afore þat Cave or litil hows þer Cryst was: and þan þe sterre stood stille on þe grounde to-fore þis lityl hows. And sone after þe sterre dep*ar*tyd hym-self in so gret li3t þat aH þe litiH hows and þe Caue were ful of li3t; and þan anoon þe sterre ascendid vp in to þe eyre and þere stood stille aH-weye aboue þe same plaas; but þe li3t abode stille in þe plaas þer Cryst was & oure lady. And as hit is seyd in þe gospel afore: **Et intrantes domum &c.**, so þei 3ede and offrid to god.

Stella descendit & stetit ante hostium spelunce vbi Christus fuit.

And of þis com aftirward a vse in aH þe contrey of þe eest: þat no man schal come to p*re*sence of þe sowdan or of a kyng to speke wiþ hym, but he haue gold or syluer or sumwhat ellys in hys handes; and also, or he speke to þe sowdan or to þe kyng, he schal kisse þe grounde—and þis man*er* is vsyd in aH þe contrey of þe eest in to þis day. Also frere Menours, whan þei come to p*re*sence of þe sowdan or of þe kyng, þei offre to hym peres and apples, ffor þei mowe touche no gold ne siluer.

Vsus patrie s. quod nullus alloquitur soldano vel Regi vacans manibus.

Fratres minores offerunt soldano poma & pira.

[1] See MS. Cbr. p. 72]

Orschippefullich þes .iij. kyng*is* euerich of hem brou3t oute of her londes many riche 3iftis and riche ornamentys, þat is to seye aH þe ornament*is* þat Alisaundre Phi*lippi* Macedo[2] lefte in Ynde and in Caldee

Nota de preciosis iocal. que isti Reges secum portauerunt.

[2 MS. marcedo]

that same daye þat þes .iij. kyng*is* sou3ten god and worscheppid hym *with* 3iftes in bethleem, oure lord ihe*s*u crist was þat tyme i*n* his manhede a litil childe of .xiij. dayes age, and he was sumdele fatte; and he laye wrapped in poure clothis and i*n* his modir lappe.[1] [Also oure lady, seynt Marye, hys moder],[2] as hit is write in diue*rs* bokys, sche was in p*er*sone flesshy and sumdele broune; and i*n* þe p*re*sence of [these] .iij. kyng*is* sche was coue*re*d *with* a white[3] & [4]a poure Mantell, and þat Mantell sche helde cloos tofore her *with* her lift hande; & her heede was helied all-togedir, saue þe face, *with* a lynnyn clothe; and sche sat vppon þe manger and *with* her ri3t hande sche helde vp god almy3ty hede. so afterward þat þes .iij. kyng*is* had worschipped god and kyssed his hande deuoutlich, and[5] leyde her 3iftes byside þe childes hede: what[6] was do *with* þes 3iftes, 3e schul here afterward.

The person of Christ, of Mary,

[1 Tit. and he lay wrappid in pore Clothis and in heye in the Maunger vp to the armes]

[2 added from Tit.]

[3 Lat. blaveo (C. C. blanco;]

[4 leaf 11*b*]

[5 r. þei]

[6 r. and what]

and of the 3 Kings.

Capitulum xxj^m^

MElchior, þat was kyng[1] of Nubye and of arabie, þat offrid gold to god, he was leest of stature and of p*er*sone.

Balthaʒar, þat was kyng[1] of Godolye and of

and *Per*se, and many oþir Iewels, boþe gold and siluer, and aH þe ornament*is* þat Quene Saba fond in Salamo*n*s temple, as diue*rs* vessell*is* þat was of þe kyng*is* hows and of þe temple of god in Ier*usalem*, þe which in þe tyme of þe destruccio*un* of Ier*usalem* were bore in to her contreys & londys by hem of *Per*se and of Caldee, wiþ many oþ*er* p*re*ciouse Iewels and stonys: and aH þes þinges weren brouȝt wiþ hem to offre to god. And whhan þei were come to þe entre of þis litil hows, as hit is afore-seyde, þes .iij. kyng*is* lyȝt dou*n* of her hors. And ȝe schul vndirstonde þ*at* oure lord Ihe*s*us was þ*at* tyme as in hys manhede a litil childe of .xiij. dayes olde, and he was sumdel fatte; and he lay wrapped in poure cloþes and in heyȝe in a mang*er* vppe to þe armes. And oure lady seynt Marye hys modir, as hit is write in dyue*rs*e bokys, sche was in p*er*sone fflesschy and sumdel broune; and in þe p*re*sence of þes .iij. kynges sche was coue*re*d wiþ a whyte mantel, and þ*at* mantel sche helde cloos to-fore hir wiþ hir lifte hande;

Nota de persona beate Marie & de vestura eiusdem in oblacione istorum regum.

and her heede was heeled also aH, safe þe visage, w*ith* [a] lynnen clooþ; and sche sat vppon þe mang*er* and wiþ her riȝt hand sche lift vp god almyȝthy hede. And whan þes .iij. kynges were come in to þis litiH hows and fonden oure lady and oure lord Ihe*s*u in þis poure aray, as hit is afore-seyde, and þe sterre had ȝeue so gret liȝt in aH þe plaas þ*er* Cryst was, þ*at* hit semyd to hem as þouȝ þei had stonde in a fourneys of fyr*e*: þan þei were so agast þ*at* of aH þe Ryche Iewels and ornament*is* þ*at* þei brouȝte w*ith* hem, whan her tresores were openyd, þei toke no þing but þ*at* þing þ*at* þei happyde first to take wiþ her handes. // As Melchior, kyng of Nubye & of Arabu*m*, þe which was leest of stature of body, toke out of hys tresory a rounde appil of gold, þe which was as moche [as] a ma*n* myȝt eselich close in his hande, and .xxx. gilt penyes: and þes he offryd to god. // Balthasar, kyng

Nota de timore istorum iii regum.

Melchior primus obtulit aurum domino.

Saba, þat offrid encense to god, he was of a mene stat*ure* in his p*er*sone.

and Iaspar, þat was kyng[1] of thaars and of þe yle of Egriswiħ, þat offrid Mirre, he was moost of p*er*sone; and he was a blak[1] Ethiope—whereof is no doute: ffor among[1] aħ oþer þe p*ro*phet seiþ **Coram illo procident Ethiopes & inimici eius terram lingent, Venient ad te qui detrahebant tibi, & adorabunt vestigia &c.**, ¶ That is to seye: tofore hym schulle fal doune Ethiops, and his Enimyes schul likke þe erþe; þei schul come to þe þat detrayed þe, and þei schul worschippe þe stappys of þi feet. ¶ ffurth*er*more þes .iij. kyng*is* and her oost, hauyng[1] rewarde to þe stat*ure* þ*at* men were of þ*at* tyme, þey were riȝt litil of p*er*sone, In so mochel þ*at* aħ man*er* of pepil merveiled mochel of hem. and þ*at* schewed welle þ*at* þey were come fro ferre contrey oute of þe eest: ffor þe nerrer toward þe eest and þe nerrer þe vpperisyng[1] of þe sunne þ*at* men be bore, þe lasse þei be of stat*ure* and þe feblere and þe more tendre. ¶ But herbes be hottor,[1] and serpent*is* and swich oþir p*er*lous beestis be gretter and more venomus, and alle man*er* of beestis and fowlys þe nerre þe sunne þei be, þe more and þe gretter þei be.—Also ȝe schulde[2] vndirstonde þ*at* þes .iij. kyng*is* eu*er*ych of hem brouȝt oute of her londys many riche ȝiftes and riche ornamentis þ*at* Aliȝandre left *in* ynde and in Chaldee and in p*er*se, and aħ þe ornament*is* þ*at* Quene Saba fonde in Salemons tempil, and diu*er*s vessels þ*at* were of þe kyng*is* hows and of þe tempil of god in Ier*usalem*, þe wich *in* þe tyme of þe destruccioun of Ier*usalem* were bore in to her contreys and londis by hem of p*er*se and of Chalde; and many oþ*er* Iwelis, boþe golde and siluer and oþir p*re*ciouse stonys þes kyng*is* brouȝt w*ith* hem to offre to godd. // But whan þei foundyn oure lord ihesu crist leyde in heiȝe in þe

Jaspar was the tallest, and an Ethiop, after the prophecy of David.

All men in the East are smaller than in our climate,

[1 Tit. hotter and better; Harl. better and hotter and aħ maner of spices be better] but beasts are larger, and serpents more venomous.

[2 r. schulle] Though the 3 Kings had with them many valuables, as the ornaments left by Alexander, the offerings of the Queen of Saba, and divers vessels from the temple and the palace in Jerusalem,

of Godolie and of Saba, he was of a mene stature in hys *per*sone: and he toke out of hys tresory ensense, as hit com first to hys hande, and *þat* he offrid to god. // Iaspar, kyng of Thaars and of þe yle of Egrysweƕ, he was moost in *per*sone; and he was blak Ethiop, wherof is no doute—

Balrazar secundus obtulit thus domino.

Iaspar tertius obtulit mirram domino.

wherof þe *pro*phete seiþe: ¶ **Coram illo procident Ethiopes & inimici eius terram lingent, Venient ad te qui detrahebant tibi, & adorabunt vestigia pedum tuorum,** / This is to seye: tofore hym schul falle down Ethiops, and hys enemyes schul lik þe erþe; They schul come to þe *þat* detrayed þe, and þei schul worschipe þe steppis of þi feet.

yet they were so afraid, seeing Christ in so poor array, and the light, that of all things they had brought with them, they only offered what came first to their hands,

manger and *in* poure clothis, as hit is aforseyde, and þe sterre had ȝove so gret liȝt in aH þe place þere *crist* was, *þat* hit semyd as thou þei had stonde in a fourneys of fuyre: þan þes .iij. kyng*is* were so sore aferde þat of aH þe riche Iwels and ornamentys *þat* þei brouȝt *with* hem, whan her tresori was openyd, þei toke no thyng but þat com first to her[1] handys. as Melchior, þe kyng of Nubie and of arabie, toke oute of his tresorie [a rounde][2] [3]appil of gold, as mochel as a man myȝt holde in his hande, and .xxx. gilt penyes: and *þat* he offrid to god. Balthaȝar, þe kyng of Godolie and of Saba, he toke oute of his tresorie encense, as hit come first to his honde: and *þat* he offrid to god. Than Iaspar toke oute of his tresory Mirre: and *þat* he offrid to god, *with* wepyng terys. and so þes .iij. worschippeful kyng*is* were so agast, and also so deuoute and so feruent in her oblacioun, *þat* of aH þe woordis *þat* oure lady seyde þat tyme [þey] toke but litil consideracioun, save onlich *þat* to eu*e*ry kyng as þey offrid to god sche bowed downe *with* her hede mekelich and seyde **deo gracias**, þat is to seye: y thank god.[4]—

[1 MS. hers] as Melchior a round apple of gold and 30 gilt penies,
[2 MS. unde]
[3 leaf 12*a*]
Balthasar incense,
and Jaspar myrrh;
and of all the words that Mary said to them they only heard Deo gracias.
[4 Harl. adds: or thanked be god]

The apple of gold had belonged to King Alexander, and was composed of small particles from the tributes of all nations; it was left in India when he came back from Paradise.

þe appil of gold þat Melchior kyng offrid *with* þe .xxx. gilt penyes, was su*m*tyme kyng Aliȝaundres þe grete: and þat appil he dide make of smale p*ar*ties of gold þe wich he had gadrid of þe tribute of aH þe worlde; and þat [appil] he bare aHwey in his hande. and *þis* appil was left in ynde whan he was come fro p*ar*adis terrestre, *with* many oþer riche ornamentys.

And þis
Iaspar toke oute of hys Tresory Mirre, and þat he
offride with wepyng teres to god. And so þes .iij.
16 worschipful kyngis were so agast, and so deuoute and
so feruent in her oblacyoun, þat of aH þe woordys þat
oure lady seyde þat tyme þei toke but litil kepe, safe
onlych þat to euery kyng as þei offrid sche bowed doun
20 mekelich with her heede and seyde **Deo gracias**, þat
is to seye: I thank god, or thankyng be to god. And
whan þes kynges had worschipped god, [what was
done] with her ȝiftes, aftirward ȝe schul here. / But
24 ȝe schul vndirstonde þat þe appil of gold þat Melchior
kyng offrid with .xxx. gilt penyes, was sumtyme kyng
Alysaundres þe grete: and þat appil he did make of
smale parties of golde þe which he had gadrid of
28 tribute of aH þe worlde; and þat appil of golde he
bare alweye in hys hande. And þis appil was lefte in
Ynde whan he was come fro paradys terrestre, wiþ
many oþir ryche ornamentis. // [1]Also ȝe schul vndir-
32 stonde þat þes .iii. kyngis and aH her men, hauyng
reward to þe stature þat men were of þat tyme, þei were
riȝt litil of persone, in so moche þat aH maner of pepil
merueyled mochel of hem. And þat schewed weH þat
36 þei were come of fer contrey out of þe eest: ffor þe

Nota timorem istorum III Regum in oblacione eorum munerum.

Verba Marie virginis in oblacione istorum Regum.

De pomo aureo rotundo quod Rex Melchior obtulit.

[1] See MS. Cbr. p. 72]

Nota de statura III regum.

more-ouer hit is þe maner in
aH þe contrey of þe eest þat, whan þe sowdan or a
kyng passeþ þorwe a cite, þan euery man, after þat his
power is, tofore his owne dore he schal cast encense
and Mirre in a fuyre; and what man þat doþ hit noȝt,
he schal be holde as for a rebeH aȝens þe sowdan or
aȝeyns þe kyng—for þerto is take grete kepe. and þis
vsage bitokeneth in aH þe eest trewe subiecciouⁿ & dewe
obedience, bothe to god or to a Mawmet or to a kyng
wether hit is do to.[1] // ffertherⁿmore in olde tyme Martires
were noȝt onlich constreyned to worschippe Mawmetys,
but also to worschippe hem with encense and fuyre.
and þis maner þe sarȝyns aHwey aske of cristen men
þat be in her prisouⁿ: for to come in to her tempil and
of þe saryȝns cost willefullich to do sacrifice with fuyre
and encense.

In token of obedience, people in the East, when the Sultan enters a city, burn incense and myrrh before their houses;

and martyrs were forced to offer incense to the idols,

[1 MS. to do]

as the Saracens still require from the Christians in their power.

nerrer toward þe eest and þe nerre þe vprisyng of þe sunne þat men be bore, þe lasse þei be of stature of body and þe febler and þe more tendre. But herbes be þe hotter and better, and alle maner spyces þe better, and serpentes and oþir wylde beestys be more venemous, and more strenger and gretter. And men þat come out of þe eest in to Ierusalem and in to oþer contreys aboute bycause of desport and for marchaundyse, þei seyȝe þat in þe londes of þes .iij. kynges þe sonne aryseþ in þe spryng of þe day wiþ so gret noyse and so horrible sowne þat þer may noman suffre hit but þei þat be woned þer-to./ And men þat be bore biȝende þat londis, be wondir litil, and for þe gret sown of þe firmament þei be defe, and so þei bye & selle and wirken alle by tokenes and by sygnes. And þes men be riche Marchaundes, & ofte-tyme come in to þe londes of Ynde, Sirye and Egypt./ Of þes ȝiftes þat þus were offred to god, diuers bokys and scriptures speken dyuerselich. For summe bokys seye þat gold was offrid to helpe oure lady and her sone. And hit is þe maner in alle þe contrey of þe eest þat, whan þe sowdan or a kyng passeþ þorow a cyte, þan euery man, after þat hys power is, tofore hys owne dore he schal caste ensense and Mirre in þe fyre; and what man þat doþe it nat, he schal be holde as for a rebelle aȝens þe sowdan or þe kyng. And þis vsage bitokeneþ in alle þe eest trewe subieccioun and dewe obedience, boþe to god or to a Mawmet or to þe kyng wheþer þat it is do to.

Nota de ortu solis ibidem.

Diuerse opyniones de muneribus istorum III regum.

Capitulum xxij^{m}

Christ, though poor, had no need of these gifts:

Thow aꝫmyȝty god lowed and meked hym-self^{e} and bycam m*a*n for oure sauacioun and was bore of his blessed moder Marie, as hit is aforseyde, ȝit he had no 36

¶ [1] By þese .iij. glorious ȝiftes, þat is to seye Gold, Ensense, and Mirre, is schewed [in] one lord Crist diuine Mageste, kyngis powste, and mannys mortalite. Ensense perteyneþ to sacrifice, Gold perteyneþ to Tribute, and Mirre perteyneþ to sepulture of dede men. AH þes ȝiftes oure feiþ and oure bileue offreþ to god while we byleue hym verrey god, verrey kyng, and verrey man. [2] In offryng of ensense is þe Maniche (!)[3] confuse or reproued, þe which wil nat bileue þat Cryst dyed for mannys helþe. In offryng of gold be boþe reproued þe Maniche and þe Arrian: ffor þe Maniche wil nat bileue god verrey kyng born and incarnat of þe kyn of kyng Dauid; þe Arrian he forsakeþ (nat)[4] in goddis [sone] Crist Ihesu kyndelich subiecciouⁿ. And herfore neiþer of þes .ij., Maniche and Arrian, schal fele þe kyng by wham he schal be rewled in trewe feiþ & byleue, but boþe þes .ij. schal fele and knowe hym for a kyng of whom þei schul be punysshed and dampnyde for her fals feiþ and byleue; ffor þe one, as þe Arrian, forsakeþ þe godhede, and þe oþir, as þe Maniche, denyeþ þ[e] manhede. In þes same ȝiftis þe þrid heretyk, Nestoryn, is confoundid, þat is aboute to diuide Cryst in to twey persones, for[5] as moche as he kan naȝt see ne naȝt vndirstondeþ þes .iij. kyngis in one wyse offre þes .iij. ȝiftys, Gold, ensense, and Mirre, to Cryst as to god and to Cryst as to man, and in an oþir wyse þes .iij. ȝiftys to Cryst as to man (!); wherfore Cryst schal not be departyd in .ij. persones, as he was nat departyd in ȝiftis. And þerfore þis lord Cryst is worschippyd as god in þes .iij. ȝiftis, þat by þe same ȝiftis he be knowe and knowleched god and man.

Exposicio de istis tribus muneribus III regum

[1 See the Lat. text Cap. 20]

[2 See the Lat. text Cap. 41]
[3 a mistake, owing to a gap in the Lat. text of MS. Corp. Chr.]

[4 Lat.: Arrianus deo vnigenito naturalem nititur (dare) seruitutem]

[5 C. C. cum videat magos non alia deo et alia homini, sed vni deo homini eadem munera obtulisse]

DEuoutelyche ȝe schul here vndirstonde þat, þouȝ god almyȝty lowed and meked hym-self & bicom man for oure saluacioun and was bore of hys blessyd modir Marye, as hit is seyde afore, ȝit he had no nede of þes

nede of þes ȝiftes of þes .iij. worschippeful kyngis: for he made aⱡ þe worlde of nouȝt, and aⱡ þat is in heuene and in erþe is in his power and at his wille.

this was proved by the apple of gold, when offered to Christ, dissolving into powder,

Neþerles ȝe schulde vndirstonde þat þe rounde appil of gold þat þe kyng Alesaundre dide make as hit is aforseyde, þe wich appil Melchior þe kyng offrid to oure lord: and[1] whan he had offrid þat appil, hit was in a moment aⱡ to-broke in to dust. and so by þis we schulle vnderstonde in figure: // As þe stone þat was in þe hiⱡ was kit oute of þe hiⱡ without mannys honde or any toole and brak an horrible Mawmet in to dust and powdre, þe wich kyng[2] Nabugodonosor siȝe in his slepe: riȝt so þat stone þat is to seyȝe oure lord ihesu crist þat without any corrupcioun of synne was bore in to þis worlde, þe appil þat bytokeneth þe worlde, þorwe his mekenes and his vertue and þe strengthe of his godhede in a moment he aⱡ to-brak in to nouȝt.—and what was do with þes ȝiftis, ȝe schulle here afterward.

[1 om. and]

like the statue seen by Nabuchodonosor.

[2 leaf 12b]

[Cap. xxiii.]

Whan þes .iij. kynges had þus perfourmed her wey and her wiⱡ and had offrid and do aⱡ þing þat þei come fore, þan, as mankynde askeþ and wolde, þe .iij. kyngis and aⱡ her men and hors and oþir beestys gunne ete and drinke and slepe, and toke hem to her rest and desport aⱡ þat day after in bethleem; ¶ ffor, as hit is tolde tofore, þei had neþer ete ne drunke tofore in þat .xiij. daies. and than þe[i] tolde mekelich to alle men in þat cite of bethleem and of þe contrey aboute, how wondirfullich þe sterre had brouȝt hem þider from þe ferþest partye of þe worlde.

After that the 3 Kings, who had eaten nothing for 13 days, took rest and food,

and told openly how wonderfully the star had led them;

ffertherthen they went back by another way (Matth. ii. 12),

more, as þe Euangelist seith: ¶ **Et responso accepto in sompnis ne redirent ad Herodem, per aliam viam reuersi sunt in regionem suam,** ¶ That is to seye: a

3iftes of þes .iij. worschipful kyng*is*: ffor he made aH þe world of nou3t, and aH þat is in heuene & in erþe is in his power and at hys wille.

De pomo aureo in puluerem redacto.

Neþ*er*les 3e schul vndirstonde þ*at* þe rounde appil of gold þ*at* kyng Alisaundre did make as hit is aforeseyde, þe which appil Melchior kyng offrid to god: whan he had offrid þ*at* appil, hit was in a moment aH to-broke in to dust. Wh*er*by 3e schul vndirstonde þ*at*, as þe stone þ*at* was in þe hille **de lapide absciso &c.**, was kitte out of þe hille w*ith*oute mannys honde or any oþir toole and brak a horrible Mawmet in to dust and powder, þe which Nabugodonosor si3e in a visiou*n*: Ry3tso þe stone þ*at* is to seye oure lord Ih*es*u Cryst, wiþ-oute any corrupciou*n* of synne was bore in to þis world þorw hys mekenesse and þorwe þe v*er*tue of hys mageste and his godhede in a moment he aH to-brak in to nou3t & ou*er*com hit (!).

Evermore god is wondirful in hys werkys, and þat he schewyd weH to þes iij. worþi kyng*is*. For whan þei had p*er*fou*r*med her weye and her wille and had offrid and do aH þing þ*at* þei com fore, than first, as mankynde askeþ, þes kyng*is* and aH her men and her beestis bygu*n*ne to ete and drynk & slepe, and toke her rest and desport aH þ*at* day aft*er* in Bethleem; ffor, as hit is seyde tofore, þei had neþ*er* ete ne drunke to-fore in þ*at* .xiij. dayes. And þan þei tolde mekelyche to aH man*er* of men in that Cite of Bethleem and of þe contrey aboute, how m*er*ueylouslyche þe sterre had brou3t hem þider from þe ferþest p*ar*tye of þe worlde; so þ*at* [hit] is a greet confusiou*n* to þe Iewes and a gret strengþe to oure byleue and oure saluaciou*n*. Ferþ*er*more, as þe Ewangelist seiþ: **Et accepto sompnis responso ne redirent ad Herodem, per aliam viam reuersi sunt in regionem suam,** / That is to sey: A

Nota III Reges quando perfecerunt oblaciones suas, tunc primo ceperunt comedere bibere & dormire, quod antea non fecerunt per XIII dies.

answere was take to þes .iij. kyng*is* in her slepe þ*at* þei scholde naȝt turne aȝen to herodes: and so by an oþir wey þey ȝede home in to her kyngdoms. than þe sterre þ*at* tofore-tyme [ȝede] a-fore hem, hit aperid no more aftir. and so þes .iij. kyng*is*, þ*at* sodeinlich mettyn togedir at þe Mounte of caluarie, þei riden aH .iij. home togedir to her kyngdoms, w*ith* grete ioye and hono*ur*, and toke her herbo*ur*e by þe weyé, as men scholde do.

without the star,

¶ Also þes .iij. kyng*is* w*ith* alle her pepil and her cariage riden þorw alle þe londys and *pro*uynces þ*at* Olofernes of olde tyme had also[1] ride and passed by w*ith* aH his oost; in so mochel [þat] þe pepil supposid þ*at* Olofernes had be come þider aȝene. ffiferth*er*more, as þei [come] in to any towne or cite, þei were mekelich and worscheppefullich resceyued of alle þe pepil; and eu*er*more þei *pre*ched and tolde to aH þe pepil, as þei riden, alle þ*at* þei had seyȝe, do and herde: so þat in aH þe contrey, as þei riden, þei were so meke and so g*ra*cious among alle þe pepil, þ*at* her name and her loos neu*er* aftir was forȝéte.

the same way that Holofernes had taken,

[1 om. also]

so that men supposed Holofernes was come back;

and were respectfully received everywhere, and told all men what they had seen;

but þe wey þ*at* þei had riden tofore oute of her londys and of her kyngdoms in .xiij. daies þorwe ledyng of þe sterre, þei myȝt noȝt vnneþe go aftir ne ride home aȝene in .ij. ȝere; and þ*at* was do þ*at* þei and aH oþir men scholde knowe what difference is bitwix goddis werkyng and mannys werkyng.

and got home in two years.

(Cap. xxiiii.) Whan her*o*des and aH þe scribis and oþir pepil herd telle þ*at* þes .iij. kyng*is* were go home aȝene and were noȝt come to hym as he had bad hem, þan

Herodes, informed of their return,

answere was to þes .iij. kyng*is* in her slepe þ*at* þei scholde not turne a3en to Herodes: and so by ano*þer* weye þei 3ede home to her londes and her kyngdoms. Than þe sterre þ*at* to-fore þ*at* tyme 3ede afore hem, hit apperid nomore aft*er*. And so þes kyng*is* 3ede home to her kyngdoms and toke her herborwe and her rest in þe weye bo*þe* by day and by ny3t; and as þei were come fro fer contrey and sodeynlich mette to-gyder as hit is tolde afore, Ri3tso þei riden aH .iij. to-gyder home to her kyngdoms, w*ith* gret ioye and solempnyte. Fer*þer*more þes .iij. kyng*is* w*ith* aH her men and her cariage riden þorwe aH þe londys, kyngdoms and pro-uynces þ*at* Olophernes of olde tyme had ride & passyd by w*ith* aH his oost; in so moche þ*at* aH þe pepil supposid þ*at* Olophernes had be come a3en. And euer-more as þes .iij. kynges com in to townes or Citees, þei prechid and tolde to aH þe peple aH þ*at* þei had sey3e, herd and do in aH her wey; and in aH plaas þ*at* þei come, aH þe pepil worschipfullych resceyued hem w*ith* gret chere and humanite. And þei were so meke & so gracious to aH þe pepil, þ*at* her name and her loos neuer was aft*er* for3ete. Also of aH þe necessaryes and of aH man*er* thing*is* þ*at* þei caried w*ith* hem in her wey, þ*er* lakkid ne perysscheđ no þing, but þei hem-self and aH her meyne and hors and o*þer* beestis aH þei come hom saf and hole in to her owne londy[s]. But þ*at* weye þ*at* þei had ride oute of her londys in .xiij. dayes þorow ledyng of þe sterre, þei my3t not vnneþe go aft*er* ne ryde home a3ene in .ij. 3ere;

and þ*at* was do þ*at* þei and aH o*þer* men schulde knowe & fele what difference is bitwix goddis werkyng and mannys werkyng.

¶ Whanne Herodes kyng and aH þe scribys and o*þir* pepil herde telle þ*at* þes .iij. kynges were go home a3ene and were not come to hym as kyng Herodes

Stella vltra non apparuit.

Tres Reges pariter redierunt ad regna sua.

Isti III Reges predicabant populo per ciuitates & villas per quas transierunt.

Nota quod isti III Reges vix peruenerunt ad regna sua in II annis quod antea perfecerunt in XIII diebus.

Rex Herodes prosequebatur III Reges.

was very angry, the more so when he heard them praised by all. [1 leaf 13a]

of grete enuye and malice he pursued aftir hem a grete weye. and alle-wey as he rode aftir þes kyngis, he fonde alle þe pepil blesse hem and preyse hem & [1]teH of her grete nobley.

He pursued them, and destroyed the ships of Tharsis in Cilicia, where the 3 Kings had put to sea.

wherfore þis herodes of grete anger brent and destruyed alle þe londe þat was vndir his power þat þes .iij. kyngis had ride by, & specialich hem of Thaars and of cecile, for he putte vppon hem þat þey had suffrid hem priuelich to passe ouer þe see in her scheppys: and þerfore he brent alle her schippis and alle her gode. ¶ Also kyng herodes and þes scribys pursued þes .iij. kyngis of grete envie, ffor þei had herde how merveylouslich þei were come oute of her londys & kyngdoms in xiij. daies þorw ledyng of þe sterre and howe aftirwarde þei 3ede home a3ene without any sterre þorwe guydes and interpretours—ffor alle maner of men þat þes .iij. kyngis passed by, suffised no3t to telle howe wonderlich þei passed ny3t and daye by hem. and þerof Iewes þat dwellyd aboute in diuers londys and placys, bare wittnesse herof to herodes and to alle þe scribys and to o þir Iewes. and so for þis wondirful doyng þe paynyms, þat had no knowleche of holy writ ne of þe berþe of crist, cleped þes .iij. kyngis *Magos*, þat is to seye wicchis; and þe Iwys, þat knewen þe scripturys and þe berþe of crist and þe place,[2] of envie and of falsnesse excited þe paynyms alle aboute to calle hem wicchis—and so hit was brou3te in to a vsage þat þei be cleped so 3it in to þis daye. of þis name diuerse bokes and exposicioun̄s telle, þe wich is no3t nede to telle here. // But without dowte, þei were glorious kyngis, and of þat londys and kyngdoms in þe eest moost worschippeful and my3ty, as cristen men þat dwel þere bere wittenesse. and þerfore, to do aweye alle maner of dowte of alle þat is aforseyde, and in repreuyng of þe falsnesse of þe Iwes, a H my3ti god, þat is euer wondirful in his werkys and glorious

He pursued them, for he heard everywhere how wonderfully and easily they had come, and how laboriously they went back.

For their wonderful doings the Gentiles called them Magi, which name was confirmed by the false Jews, and still remains, [2 MS. places]

though they were real kings.

had charged hem, þan of gret enuye and malice he pursued after hem a gret weye. And aH-weye as he pursued after þes .iij. kyngis, he fonde aH þe pepil blesse hem and preyse hem, and tolde of her gret nobley and araye. Wherfore þis Herodes of gret anger brent and destroyed aH þe lond þat was vndir hys power þat þes .iij. kynges hadde ride by, and specialyche hem of Cizile, ffor he putt vppon hem þat þei had suffride hem priuelich to passe ouer þe see in her schippes: and þerfore he did brenne aH her schippes and aH her gode. Also kyng Herod and þes scribys pursued þes .iij. kynges of gret envye, for þei had herd how meruey-louslyche þei were come oute of her londys and kyng-doms in .xiij. dayes þorow ledyng of þe sterre and how aftirward þei zede home azene with-oute any sterre þorw helpe of guydes and interpretoures—ffor aH maner of men þat þes .iij. kynges ridyn by, suffysed not to telle how wondirlich þei passyd nyzt and day forþ by hem. þerof Iewes þat dwellid aboute in dyuers contreys and diuers plaas, bare witnesse her-of to Herodes and to þe scribes. And for þis wondirful doynge þe paynyms[1] þat haddyn no knowleche of holy writte ne of þe birþe of Crist, cleped þes .iij. kynges Magos;

and þe Iewes þat knewe þe scriptures and þe berþe of Crist and þe plaas, of enuye and of falsenesse excited þe paynyms aH aboute to calle hem Magos—and so hit was brouzt in to vse, and aHwey contynueþ in to þis day

But with-oute doute þei were glorious and worschipful kyngis, and of aH þat londys and kyngdoms most myzty, as cristen men þat dwellen þere bere witnesse.

Rex Herodes destruxit ciuitates & villas per quas isti Reges transierunt in dominio suo.

[1 MS. paymyms] Quomodo Iudei ex malicia vocabant istos III Reges Magos.

in his seyntys, wolde haue þe *pr*iuete of his berþe to be knowe to aH þe pepil, so *þat* his glorious name, *þat* first was onlich hid in þe londe of Iury in to his berþe, þat same name alle man*er* of pepil and alle man*er* naciou*n*s fro þe first p*ar*tie of þe worlde in to þe last scholde worschippe and preyse.

When the 3 Kings came to the hill of Vaus, they made a fine chapel there in honour of the child Jesus,

(Cap. xxv.) After *þat* þes .iij. kyng*is* were come wit grete t*ra*uaile to þe hiH of Vaws *þat* is[1] aforseyde, þan þei made þere a feire chapeH in worschippe of þe childe *þat* þei hadde sou3te. //

[1 om. þat is]

and agreed to meet there once a year,

Also þei made þere couenau*n*t to mete togedir aH .iij. at þat same place onys in þe 3ere; and at *þat* same place þei ordeyned her sepult*ur*e.

and ordained their burial there.

Than a litil wile after aH þe p*r*incys and lordys and worschippeful kny3tes of her londys and kyngdoms,

And there they were met by the lords of their kingdoms,

heryng[1] of þe comyng[1] of þes .iij. kyng*is*, anoon þei riden to hem, w*ith* grete solempnite and grete worschipp, and met w*ith* hem at þe place aforseyde, and w*ith* grete mekenes and humilite resceyued hem. and

[2 leaf 135]

whan þey herde[2] how wondirlich god had wrou3t by þes .iij. kyng*is*, þan þei had hem in more reu*er*ence, love and drede eu*er*more aftir. so whan .þes .iij. kyng*is* had ordeyned her testamentys and do what þei wolde,

[3 MS. love]

and took leave of each other, and got home.

þan þei toke her leve[3] eu*er*ych of o*þ*ir, and eu*er*y kyng[1] w*ith* his pepil rode home in to his owne londe and kyngdome *þat* he come fro, w*ith* gret Ioye and solempnite; and þus eu*er*y kyng[1] dep*ar*ted fro*m* o*þ*er in her bodilich p*er*sonys, but neu*er* in her hertys, as for þat tyme. ¶ And whan þei were come home in to her owne londys, þan þei tolde and prechid to alle þe pepil alle *þat* þei had sei3e, herde and do in alle her wey; also þei did make in aH her templis a sterre aftir þe same forme and þe same liknesse as hit aperid to hem. wh*er*fore many paynyms left her errours and her mawmettis, and worschipped þe childe *þat* þes .iij. kynges had sou3t.

There they preached what they had seen, and set up in their temples a star with the figure of a child and a cross: and many Gentiles worshipped the child.

So whan þes .iij. kyng*is* *with* aH her men were come wiþ gret trauayle to þe hille of Vaws aforseyde, þan þei made þere a fayre Chapel in worschip of þe childe þ*a*t þei hadde sou3t. And in þ*a*t Cyte þat was vndir þe hille, þ*er* þei restid; and þere þei chose her sepulture of one assent. And þ*er* þei made couenau*n*t to-gyder þ*a*t þei schulde aH .iij. eu*er*y 3ere mete at þ*a*t plaas to-gyder, wiþ oþir lordys and princys. Than a litil whyle aftir aH þe pr*i*ncys and lordis and kny3tis of her londys and kyngdoms, heryng of þe comyng of þes .iij. kyng*is*, anoon þei ryden to he*m*, wit gret solempnite and gret worschippe, and mette w*ith* hem at þe plaas aforeseyde. And whan þei herde how wondirfullich god had wrou3t by þes þre kynges, þan þei had hem in more reu*er*ence, loue and drede aH-weye aftir. So whan þes kyng*is* had ordeyned her testament*is* and do what þei wolde at þ*a*t tyme, þan þei toke her leue eu*er*yche of oþir, and eu*er*y kyng w*ith* his pepil rode home a3ene in to hys owne londe and kyndom þ*a*t he com fro, w*ith* gret ioye and worschippe; and þus þei dep*ar*ted eu*er*ych fro*m* oþ*er* in her bodily p*er*sones, but neu*er* in her hertys.

Ieti III Reges laboriose venerunt ad montem Vaws & ibidem construxerunt capellam.

Tres Reges elegerunt sepulturam apud montem Vaws.

And whan þei were come hom in to her owne londys, þan þei pr*e*ched and tolde to aH þe pepil aH þ*a*t þei had sey3e, herde and do i*n* aH her weye; and þei did make in aH her templis a sterre aft*er* þe same fo*ur*me and þe same liknesse as hit apperid to hem. Wher-þorw many paynyms leften her erro*ur*s and her mawmett*is*, and worschippid þe childe þ*a*t þes .iij. kynges had sou3t and worschipped. Also

Nota quomodo III Reges predicabant de stella, & de forma stelle facte in eorum capellis & templis in eorum regnis.

and þus þes .iij. worschepeful kyng*is* þei dwelled i*n* her londys and kyngdoms in worschepeful and honest conue*r*sacioun til þe ascencioun of crist and þe comyng' of seynt Thomas þe appostel.

(Cap. xxvj.)

After the return of the 3 Kings,

After þe tyme þat þes .iij. kyng*is* were go fro bethleem forþ in to her contrey, than *þer* bygan to wex a grete fame of oure lady and of her childe and of þes .iij. kyng*is* alle aboute. wh*er*fore oure lady for drede of þe Iwes fledde oute of *þat* litil hows *þat* crist was bore in, and went in to an oþir derke Cave vndir erþe: and þere sche abode w*ith* her childe til þe tyme of her Purificacioun. and, as goddis wiH was, diu*er*s men and wo*m*men lovid oure lady seynt Marie and her soone, and myn[i]strid to hem aH man*er* of necessaries þat were nede[1] to hem. and afterward, whan þe feiþ bigan to wexe & encrese, þan þere was made a chapel in þe same cave in þe worschippe of þe .iij. kyng*is* and of seynt Nicholas. and in *þis* Chapel is a stone vppe þe wich oure lady seynt Marie was wonte to sitte whan sche 3af her childe sowke. ¶ And on a tyme as sche sat on *þis* stone and 3af her sone sowke, *þer* fiH adowne from her tete a litil melk' on þe same stone: þe wich melk is seiȝe þere 3it in to *þis* day, and þe more hit is scraped w*ith* knyfes þe more hit wexeþ; and *þis* melk is bore in to diu*er*ss places of pilg*r*imes. also whan oure lady was go oute of þe litil hows and come in to þe[2] cave, sche hed forȝete byhynde her her smok [and the clothis þat crist was wrappyd Inne, I-folde all-to-gidre and leide][3] in þe heiȝe in þe manger: and so þere þei were hoole and fresshe in þe same place in to þe tyme *þat* seint Elene, þe worschepeful Quene, *þat* was modir to þe kyng' Constantyn, com þedir i*n* to þe same place. //

Mary, for fear, repaired to another cave, where she remained to the time of her purification;

and many people loved her, and supplied her with food.

[1 r. nedeful]

Afterwards a chapel was made there, in which is still seen the stone on which she used to sit and nurse her child,

and even some drops of her milk, which cannot be erased.

[2 r. þis]

Leaving the little house, she had forgotten her smock and the clothes of her child, which remained there to the time of St. Helena,

[3 added from MS. Tit.]

þe chapel þat was made on þe hiH of Vaws aforseyde, was visited of diuers pepil of fer contreys and of diuers naciouns for gret deuocioun. And þus þes .iij. worschippful kyngis þei dwellid in her londys and kyngdoms in worþi and honest conuersacioun til þe ascencioun of Cryst and þe comyng of seynt Thomas þe apostil, as ȝe schul here after.

Than whan al þis was do and þe .iij. kyngis were go home aȝene in to her londys, as hit is aforeseyde, þere bygan to wex a gret loos of oure lady seynt Marye and of her childe and of þes .iij. kyngis. Wherfore oure lady for drede of þe Iewes fledde out of þat litil hows þat Crist was bore in, and went in to a noþer derke cave vndir erþe: and þere sche abode wiþ hir childe til þe tyme of her purificacioun. And, as goddis wille was, diuers men and wymmen louyde oure lady seynt Marye and her child, and mynystred to hem aH maner of necessaryes þat were nedeful to hem. And long tyme aftir, whan cristen feiþ wexe, þan þer was mad a Chapel in þe same caue in þe worschipe of þe .iij. kyngis and of seynt Nicholas. And in þis chapel is a stone on þe whiche oure lady seynt Marye was wont to sitte on whan sche ȝoue hir childe soke. And on a tyme as sche sat on þis stone and ȝaf her sone souke, þer fil downe out of her teete a litil mylk on þe same stone: þe whiche mylk is seiȝe þer ȝit in to þis day, and þe more þat hit is scraped with knyfes, þe more hit wexeþ; and þis mylk is bore aboute in to diuers plaas of pilgrymes. ¶ Whan oure lady was go oute of þe litil how[s] and was come in to þis Caue, sche had forȝete bihynde hir her smok and þe cloþis þat Cryst was wounde in, folde al to-gedir and leyde in þe heiȝe in þe manger: and so þei were hole and clene in þe same plaas in to þe tyme þat seint Elene, þe worschipful quene, þat was modir to kyng Constantyne, come þider

Beata Maria fugit ab eo loco in quo fuit Christus natus in alium locum propter metum Iudeorum.

Nota de petra super quam beata virgo sedebat quando lactabat filium; & de lacte eiusdem.

Camisia beate Marie cum aliis vestimentis Christi obliti fuerunt in domo in quo Christus nascebatur vsque ad aduentum beate Elene.

for nobody dared to enter there.
[1 MS. þat]

ffor þe Iwes of envie heelde þat place þer[1] crist was bore a fowle and a cursed place,

In so mochel [þat] þei

[2 leaf 14a]

wolde [2]noȝt suffre man ne womman, childe ne beest to go in to þe place.

The fame of Mary and her child still increasing by the prophecy of Simeon after her purification,

ffertherm*o*re whan oure lady was come in to þe tempil and offrid her childe *with* turtlis or dowes after Moyses lawe, as holy writ telleþ, and Symeon toke hym in his armes and seyde, **Nunc dimittis seruum tuum, &c.,** ¶ That is to seye: Now lorde, lat þi seruant be in pees aftir þi worde: The same tyme Symeon and anne, þe olde womman, in presence of þe scribys and þe pharisees prophecied many thyng*is* of oure lord ih*es*u cr*ist*, as holy writ telleþ.

and so grete a name was aryse of oure lady and of her soone among þe Iwes þat sche myȝt noȝt ne also durst noȝt abide no lenger *in* þat place for drede of kyng herodes and of þe Iwes. and, as þe gospel seiþ: **Angelus domini apparuit in sompnis Ioseph dicens surge accipe puerum, &c.,** ¶ That is to seye: a aungeH of godd aperid to Ioseph in his slepe and seyde: "aryse and take þe childe and his modir and fle in to Egipte and be þere til y telle þe; ffor hit is to come þat herodes schal seke þe childe to lese[3] hym." than Ioseph arose and toke þe childe and his modir and ȝede in to Egipt in þe nyȝt; and þere he was til herodes was dede.

they fled into Egypt (Matt. ii. 13).

[3 Tit. and Harl. slee]

and ȝe schul vndirstonde þat oure lady seynt Marie and her soone dwellid in Egipt .vij. ȝere. and Egipt is fro Bethleem .xij. dayes iourney. ¶ And in þis wey þat oure lady seynt Marie ȝede in to Egipt, and in þe weye þat sche come aȝene, growe drye roses þe wich be cleped þe roses of Ierico, and þes roses growe in no place of alH þe contrey but onlich in þe same weye. and þes rosys

In the way they took, still grow the roses of Jericho,

in to þe same plaas. For þe Iewes of envie þei heelde þat plaas þer Cryst was bore a fowle and a cursed plaas, In so moche þat þei wolde nat suffre man ne womman, childe neþer beest, to go in to þat plaas; ffor þe fals Iewes helde euery man þat 3ede in to þat plaas a cursed man. Forþermore whan oure lady was come in to þe temple and offride her childe with turtlis or douves after Moyses lawe, as seint scripture[1] telliþ, and seint Symeon toke hym in armys and seyde **Nunc dimittis domine seruum tuum in pace**, þat is to seye: Now suffre, lord, þi seruant after þi worde in pees: That same tyme Symeon and Anne, þe olde womman, in presence of þe scribys and of þe pharisees prophecyed many þinges of oure lord Ihesu Crist, as holy writte witnessiþ. And so aftirward þorwe relacioun of þe Iewes þat were þat tyme in þe Temple, so gret a fame and a loos was come vp among þe Iewes of oure lady and of her childe þat sche durst no lenger abyde in þat plaas for drede of Herodes and of þe Iewes. And as seynt Math.[2] seiþ in þe gospeH, **Angelus domini apparuit in sompnis Ioseph dicens &c.**, þat is to seye: A aungeH apperid to Ioseph in hys slepe & seiþe: "arise and take þe childe and hys modir and fle in to Egypt and be þere til I telle þe; ffor hit is to come þat Herodes schal seke þe childe and hys modir to lese[3] hym." Than Ioseph aroos and toke þe childe and his modir and 3ede in to Egypt in þe ny3t; and þer he was in to þe tyme þat Herodes was dede. And 3e schul vndirstonde þat oure lady seint Mary and hir childe dwellyd in Egipt .vij. 3ere. And Egipt is fro Bethleem .xij. dayes iorney. And in þe weye bitwix þes .ij. plaas growe Rosys þe which be cleped Rosys of Iericho, and þes Rosys growe in no plaas but oneliche in þat same weye þere oure lady seint Marye 3ede, bitwix Bethleem and Egipt.

Iudei reputauerunt locum Nat. Christi maledictum et contaminatum.

[3 r. slee]

Sancta Maria morabatur cum filio suo in Egipto VII annis. Rose de Iericho.

[1] Scripture is added later; space was left for it.
[2] Math. is afterwards added.

which are gathered and sold by shepherds.

schep*er*dis of þe contrey þat go aboute w*ith* her schepe, þei gadir hem *in* tyme of ȝere and selle hem for br*e*de to pilgr*i*mes and to oþir men of þe contrey aboute;[1] and so þei be bore in to diu*er*s londis aboute. ¶ ffurther- 4

[1 Here is a fol. missing in Harl.]

The place where Mary dwelled in Egypt is now a garden of balm,

more in þe same place þere oure lady dwellid w*ith* her soone, is now a gardyn in þe wich growe þ bawme; and þ*is* gardyn is[2] noȝt fullich as longe and as brode as a man may cast a stone. ¶ And þ*er* be also in þ*is* 8

[2 MS. as]

[3 MS. weH]

and in it are seven Fountains, in which Mary used to wash her son and their clothes.

gardeyn .vij. well*is*[3] of water, in þe wich oure lady seynt Mary wasshed her soone and bathed hym, and vysshe her clothis and her sonys clothis. and ȝe schulle vndirstonde þ*at* in þ*is* gardyn be many busshis of bawme, 12

This balm drops from bushes,

and þei be mochel liche to busshes of rosys; and þes busshes be litil hiȝer þ*an* a fathome of lengþe, and þe leuys be liche treyfoyles. and to eu*e*ry busshe a cristyn m*an*, of þe sowdañs prisoners, is assigned, to kepe hit 16

each of which is kept by a Christian from among the Sultan's prisoners.

and to make hit clene. and þere is a grete merveyle and a grete miracle of þes busshes of bawme: ffor þer may no man kepe hem and diȝt hem but he be a cristen man—and þ*at* haþ of-time be previd: ffor whan a Iwe 20

[4 leaf 14b]

or a paynym kepeþ hem, anoon þe [4]busshes wexen drye and growe nomore. and in þe monthe of Marche[5] 24

[5 MS. Marthe]

In March, in presence of the Sultan, the rods are cut, and it drops into dishes of silver, which are poured out into a large pot.

þe sowdan is allewey abydyng' in þ*is* gardyn: and than þe roddys be kytte as a wyne, and whan þei be kitte, þei be bounde aboute w*ith* cotou*n*, and vndir þe kittyng' of þe roddys and þe cotou*n* be sette disshes of syluer. and so the bawme renneþ downe in to þes vessels oute of [þe] kittyng'[6] and þorwe [þe] cotou*n*, as 28

[6 Tit. kuttynges]

water renneþ oute atte þe vyne. and oute of þes disshes þe bawme is put in to a grete potte of syluer, and þ*at* potte is more þan .vj. galou*n*s. // And þan þe sowdan 32

This first balm belongs to the Sultan, who sometimes gives small vials of it to foreign ambassadors.

takeþ alle þ*is* bawme in to his owne kepyng' specialich; but whan any messanger is sent from any kyng' for bawme, þan þe sowdan ȝif hym a litil viol ful of bawme. and whan þe bawme is all gadrid and dropped oute of þe roddys, þan þe sowdan goþ home: and þan 36

And schepe*r*dys of þe same contrey gadir þes Rosys in tyme of ȝere & selleþ hem to pilgrymes. //

Ferþ*er*more in þe same plaas þ*er* oure lady dwellyd w*i*t*h* her sone, is now a gardyn in þe which groweþ bawme; and þis gardyn is riȝt[1] large.

[1 r. noȝt]

De gardino & VII fontibus & de balsamo in eodem gardino crescente.

And in þis same gardyn be .vij. wellis of wate*r*, in þe which oure lady wassched her sone and baþed hym, and wyssche her cloþes and her sones cloþes also. And in þ*is* gardyn be many bussches of Bawme, and þei be moche lyke to Roseers; and þes bussches be litil hiȝer þan a fathome of lenge, and þe lefys be lyche to Trefoyles.

Cristiani custodiunt rubus balsami in dicto gardino & nullus paganus, Iudeus vel saraȝenus potest custodire istud gard. balsami.

And to eue*r*y bussche a Cristen man is assigned, to kepe it and to make it clene. And þ*er* is a gret me*r*veyle and a greet myracle of þe kepyng of þis bawme and of þes bussches: ffor þer may no man kepe þes bussches but he be a cristen man—and þ*at* haþ ofte-tyme be preuyde: ffor whan a Iew or a paynym kepeþ hem, anoon þei wex drye and growe nomore. And in þe moneþ of Marche þe sowdan is aHweye for þe most p*ar*tye abidyng in þis gardyn: and þan þe roddys be kytte[2] afte*r* þe maner as a vyne is kitte, and whan þei be kitte, þei be boun*de* aboute wiþ a litil cotou*n*.

[2 MS. knytte]

And so þis bawme renneþ out of þe roddys and þorwe þe cotou*n* downe in to dissches of sylue*r* þe whych be sett vndir þes roddys; and oute of þes dissches þe bawme is put in [a] gret silue*r* pot, þe which pot is of .vj. or .vij. galou*n*s. And þis pot w*i*t*h* þe bawme þe sowdan haþ in hys owne kepyng specialich; but whan any Messange*r* is sent from any kyng for bawme, þan þe sowdan ȝeueþ hym a litil viole fuH of bawme. And so whan þis bawme is aH gadrid and dropped out of þes roddys, þan goþe þe sowdan home:

Nota quomodo balsamum colligitur.

Then the keepers, by boiling the rods in water, get a second quality, which is sold to pilgrims and is good for bruises, but not so strong as the first "raw" balm,

euery cristenman þat haþ a busshe to kepe, he takeþ þe roddes þat be kitte, and seeþ hem in water in a clene potte: and þe bawme swymmeþ aboue þe water as hit were fatnesse of flesshe:

and þis bawme is goode for alle maner of brusours, and ȝif a man be woundid, hit wil make hym hoole anoone. and þis bawme is solde to pylgrymes of diuers contreys, and so hit is bore þorwe diuers londys aboute. ¶ But þis bawme is no-thyng so vertuous ne so goode as þe bawme þat droppeþ oute of þe roddys whan þey be kitte. ffor, an a man take a drope of þis[1] bawme and ley hit on a mannys[2] honde, anoon hit renneþ þorwe-oute on þat oþer syde, and þat place schal neuer be corrupt ne rote aftir. and þis bawme is [as þouȝ it were thynne grene wyne, a litil troublid. and this bawme is][3] cleped rawe bawme [and the toþer is callid soden bawme. Manye moo vertues beñ of this bawme],[3] þe wich were longe to telle here. but aH þe men in þe eest byleve trewlich þat þis place haþ swich a vertue of growyng of bawme bycause oure lady dwelled in þe same place .vij. ȝere and, as hit is aforseyde, sche wisshe and bathed her sone in þe same wellys and also visshe his clothis and her owne in þe same water. // ffurthermore ȝe schul vndirstonde, as hit is aforseyde, þat Melchior, kyng' of Nubye and of arabie, offrid to godd a rounde appil of gold and .xxx. gilt penyes. of þes .xxx. gilt penyes ȝe schul here þe first bygynnyng' and þe last ende. // Thara, þat was fadir to abraham, did make þes .xxx. gilt penyes in þe name of þe kyng' of Mesopotamye þe wich was cleped Nynus. and þus[4] abraham, whan he ȝede a pilgrimage oute of þe londe of Chaldee in to Ebron, þat in þat tyme was cleped arabie, he bare þes .xxx. gilt penyes with hym and bouȝte with hem a place for his sepulture [and for his wyf][5] and for his childryn, ysaac and Iacob.

4

8

12

16

20

24

28

32

[1 MS. þe]
[2 Tit. on his] a drop of which pierces through the hand.

[3 added from Tit.]
This virtue of the place people in the East date from the time when Mary lived there for seven years, and washed her son in the fountains.

History of the 30 gilt pennies: Thara made them in the name of Ninus, Abraham took them with him to Ebron, and bought a burial-place with them.

[4 r. þis]

[5 added from Tit.]

and þe cristen men þe which be kepe*r*es of þes bussches of bawme, þei take aH þe roddys þ*at* be kitte, and sepe hem in faire wate*r* in a clene vessel: and þe bawme of þes roddys swy*m*meþ aboue þe wate*r* as it were fatnesse of ffleische: and þis bawme is þikke and colo*ur*ed liche Brasyle,[1] and þis bawme is good for aH brusours & wou*n*des;

and þis bawme is sold to dyue*r*s pilgrymes, and so it is bore forþ in to þe worlde. But þis bawme is no-þing so ve*r*tuous ne so gode as þe bawme þ*at* droppeþ oute of þe roddys whan þei be kitte: for, and a man take a drope of þis bawme and leye it on hys hande, anoon it renneþ þorwe-out on þ*at* oþe*r* syde, and þ*at* plaas schal neue*r* rote ne be corrupt. And þis bawme is as[2] it were thynne wyne and grene and also sum*m*what trouble: and þis is cleped rawe bawme, and þ*at* oþir is clepyd sode bawme.

[2 MS. at]

Balsamum crudum & balsamum coctum.

And aH men in þe eest byleue trewelich þ*at* þis plaas haþ swich a vertue of growyng of bawme bycause oure lady dwellyd in þe same plaas .vij. 3ere, as it is aforeseyde.

REdilich schul 3e now heere how þes .xxx. gylt penyes þe which Melchior þe kyng offrid to god as it is afore-seyde, were first made, and how longe þei endurid and [how] þei were dispendyd. // Thara, þ*at* was fadir of Abraham, dide make þes .xxx. gilt penyes in þe name of þe kyng of Mesopotanye þe which was clepid Nynus. And þis Abraham, wha*n* he 3ede a pilgrimache out of þe londe of Calde in to Ebron, þat in þ*at* tyme was clepyd Arabye, he bare þes same .xxx. gilt penyes wi*th* hym and bou3t wi*th* hem a plaas for his sepulture and for hys wyfe and also for his Children, Isaak

Nota de XXX denariis oblatis Christo in Bethleem.

[1] Brasyle has been written later.

Jacob was sold for them by his brothers (who paid them back to him for corn). At his death they were sent to Saba to buy spices for his burial.

aftirward Ioseph was solde of his brepe*r*in in to Egipt to Marchauntys þat were of hismahely for þes same .xxx. gilt penyes. [Aftirward whanne Iacob was dede, thanne were thes xxx gilt penyes][1] sent to þe londe of Saba for diue*r*s spycys and oynementys for þe sepulture of Iacob: and so þei were putte in to þe kyng*is* [2]tresory. þan by p*r*ocesse of tyme in kyng[t] Salemons tyme þe quene of Saba offrid þes .xxx.[3] gilt penyes, w*i*th many oþir riche Iewels, in þe tempil of godd in Ier*usa*lem. so aftirward, in þe tyme of Roboam, þat was kyng[t] Salemons soone, whan Ier*usa*lem was destruyed and þe tempil of godd despoiled, þan þes .xxx. gilt penyes were brouȝt to þe kyng[t] of arabie: and so þei were put in to his tresory, w*i*th many oþ*er* riche ornamentys þat were brouȝt oute of þe tempil of god.

[1] added from Tit.]

[2] leaf 15*a*]

The Queen of Saba brought them to Jerusalem, from where they were carried to Arabia in Roboam's time, when Jerusalem was taken (by the Egyptians).

[3] MS. iij]

Than aftirward, whan crist was bore in bethleem, þan Melchior, þat was kyng[t] of Nubye and of arabie, toke þes .xxx. gilt penyes, and many oþir riche ornamentys and Iewels, w*i*th hym, by-cause hit was þe fynest gold and þe best þat he had in his tresory; þ*er*fore he toke þes same w*i*th hym and offrid hem to godd in bethleem þ*er* as he was bore. ¶ Than aftirward, whan oure lady seynt Marye ȝede oute of bethleem in to Egipte for drede of kyng[t] he*r*odes,

Melchior offered them to Christ.

Mary lost them on her way to Egypt, with the myrrh and incense,

þan sche lost alle þes ȝiftes þat were offrid in þe weye, and þei were alle bounde in a clothe togedir. [so] so aftirward hit happed, þ*er* was a schepherde in þat contrey þat kept schepe; þe wich had so grete infirmite and so grete dissese þat þ*er* myȝt no leche hele hym, and alle þe goode þat he hadde he ȝaf to diue*r*s lechys to be hole, and hit myȝt noȝt be. ¶ Than on a tyme as he ȝede i*n* þe felde w*i*th his schepe now in o place now in an oþir, he fonde þes .xxx. gilt penyes, w*i*th encense

but a shepherd found them,

and Iacob. Than aftirward Ioseph was solde of hys bre*þer*en in to Egipt to Marchaundes *þat* were of Ismaely for þes same .xxx. gilt penyes. And whan Iacob deyde, þan were þes .xxx. gilt penyes sent in to þe lond of Saba, to bigge diu*er*s spyces and oynementys for þe sepulcre of Iacob: and so þei were put in to þe kyng*is* tresory. Than aftirward bi processe of tyme in þe tyme of kyng Salamon þe quene of þe lond of Saba offrid þes .xxx. gilt penyes, and o*þer* many riche Iewels, in to þe temple of god in Ier*usalem*. And in þe tyme of Roboam, *þat* was kyng Salomones sone, whan Ier*usalem* was destroyed and þe Temple of god all despoyled and robbed, þan þes .xxx. gilt penyes w*ith* o*þer* ryche ornamen*tis* and Iewels þat were founde in þe Temple were brou*ȝ*t in to þe lond of Arabye—of þe which lond Melchior *þat* tyme was kyng whan Cr*ist* was bore[1]—and *þere* þei were put in to þe kyng*is* tresory. And aftirward, whan Cryst was bore in Bethlee*m*, þan Melchior, *þat* þan was ky*n*g of Arabye, as it is aforseyde, and also of Nubye, toke þes .xxx. gilt penyes, and many o*þer* riche ornamentys and Iewels, w*ith* hym, by-cawse it was þe fynest gold and þe beste *þat* he had in hys tresory; *þer*fore he toke þes same .xxx. gilt penyes w*ith* hym and offrid he*m* to god almy*ȝ*ty in Bethleem, as it is aforeseyd. And whan oure lady *ȝ*ede oute of Bethleem in to Egipt for drede of Herodes þe ky*n*g, sche toke all þes *ȝ*iftis *þat* were offrid to god, and bond he*m* in a cloute, and bare hem w*ith* her; and in þis weye bitwix Bethleem and Egipt oure lady lost hem. So aftirward *þer* was a schep*er*de in *þat* contrey *þat* kept schepe; þe whiche schepherd had so greet infirmite and so gret disese in hys body *þat* *þer* cowde no leche hele hym.

Nota Ioseph vendebatur in Egiptum pro istis XXX denariis.

[1] om. of þe which—bore]

Beata Maria perdidit istos XXX denarios cum Mirra & Thure.

And on a tyme [as] he walked in þe felde w*ith* his schepe now in one plaas now in an o*þ*ir, he fond þes .xxx. gilt penyes, w*ith* ensense and

Quidam pastor ouium inuenit dictos XXX denarios cum mirra & thure.

and Mirre, bounde alle in a clowte togedir. and whan he had founde þes ȝiftes, he kept hem priuelich to hym-self, til a litil afore aȝens[1] þe tyme þat god ȝede to his passyoun. and whan þis scheperde herde speke of swich a holy prophete þat helid aH men of her infirmites with a worde, þan he com to god and preide hym of grace and of help: and þan god aHmyȝty anoon helid hym, and enfourmed hym of þe feiþ.

[1 om. aȝens]

who afterwards, being cured by Christ, offered them to Christ;

þan þe scheperde offerid to god with goode deuocioun þes .xxx. penyes, with encense and Mirre, as þei were aH bounde togedir in a clowte. and whan god sayȝe þes .xxx. gilt penyes, with encense and Mirre, he knewe hem wel, and bad þe scheperde þat he scholde go in to þe tempil and offre aH þes thynges vppon þe autere. and so þe scheperde did, aftir þe commandement of god, and offryd vppon þe autere in þe tempil þes .xxx. gilt penyes, with encense and mirre, with grete deuocioun. // And whan þe preest þat in þat tyme kept þe tempil sayȝe swich oblacions[2] offrid on þe autere, in þe worschep of þis oblacions[2] he was reuested and ensensed þe autere; and bycause þat oblacions were seelde seye in þe tempil, þe preest of þe tempil tok aH þes .iij. pings and put hem in to her comune tresory. and a litil while aftir, þat is to seye þe thrid daye tofore cristes passyoun, Iudas Skariot com in to þe temple to þe princys of þe lawe and to þe Iwys, and made couenaunt with hem to betraye his maister god aHmyȝty: & [3]for his trauayle þe princys of þe Iwys toke oute of her tresory þes .xxx. gilt penyes and ȝaf hem to Iudas Skariot, and so þis Iudas sold godd almyȝty his maister for þes .xxx. gilt penyes. than whan aH þis was do and crist, goddis sone of heuen, was betrayed þorwe his discipil and scholde be dede for aH mankynde, as his wiH was: þan þis Iudas repent hym and was sory for his mysdede, and ȝede in to þe tempil aȝene to þe princys of þe Iwys

but he ordered him to offer them in the temple,

[2 r. oblacioun]

where they were deposited, and the incense burnt.

[3 leaf 15b]

They were paid to Judas for betraying Christ,

Mirre, bounde aH to-gedir in a cloute; and he kept aH þes þing*is* pryuelich to hym-self, til a litil afore þe tyme þ*at* god ȝede to his passioun.

Dictus pastor ouium curabatur a domino & pastor optulit ei tria munera predicta.

And whan þe schepherd herd speke of suche a holy pr*o*phete þ*at* helyd aH men w*ith* a worde, þan he come to god and pr*e*yde hym of grace and of helpe: and so þorow þe grete feiþ þ*at* he had in god he was hole. And whan he was hole, and god almyȝty had enfo*ur*med hym of þe feiþ, þan þe schepherde offrid to god aHmyȝty þes .xxx. gilt penyes, w*ith* ense[nse] and mirre, as þei were bounde to-gedir in þe cloute. And whan god saye þes .xxx. gilt penyes, wiþ ensense and Mirre, he knewe hem weH, and bad þe scheperde þ*at* he schulde go in to þe temple and offre aH þes þinges on þe autere. And so þe schepherde did, after þe comaundement of god, & offrid vp þes .xxx. gilt penyes, w*ith* ensense and Mirre, on þe autere, w*ith* gret deuocioun. And whan þe preest þ*at* in þ*at* tyme kept þe te*m*ple saye swyche oblacioun offrid vp on þe autere, in worschipe of þis oblacioun he was reuested and ensensed þe auter; and by-cawse þ*at* oblaciouns were selden seiȝe in þe temple, þe preest of þe temple toke aH þes þing*is* and put hem in to her comune tresory. And a litiH whyle after, þ*at* is to seye þe þridde day to-fore Crystes passioun, Iudas Scariot cam in to þe temple to þe pr*i*nces of preestis and to þe Iewes, and made couenaunt w*ith* he*m* to bitraye god almyȝty, hys mayster. And for his traueyle þe princes of þe Iewes toke out of her comune tresory þes .xxx. gilt penyes and ȝaf hem to Iudas Scariot, and so Cr*i*st was solde to þe Iewes of þ*is* fals Iudas for þes .xxx. gilt penyes. Than whan þis was do and oure lord Cryst was þus bitrayede þorow hys disciple and schulde suffre þe deeþ for redempcioun of aH mankynde, as hys wiH was: þan þis fals Iudas was sory of hys mysdede, and ȝede in to þe temple aȝene to þe pr*i*nces of

Precepto domini nostri Ihesu Christi dictus pastor optulit dictos XXX denarios cum Mirra & thure in templo.

Iudas tradidit Christum pro istis XXX denariis.

Iudas iterum proiecit XXX denarios Iudeis.

and cast downe to hem þese .xxx. gilt penys. ¶ Than whan aH þes was done,[1] as þe gospeH seiþ, he ȝede & henge hym-self. so þan þe Iwys bouȝte *with* .xv. of þes gilt penyes a feelde for sepult*ur*e of pilgrymes, as þe gospeH telleþ, and þe[2] oþir .xv. penyes þe Iwys ȝaf to þe knyȝtys þ*at* kept þe sepulcre of crist.

but he returned them and hanged himself.

[1 Tit. and Harl. and, instead of Than—done]

Then the Jews bought a burial-place for 15 of them, and the other 15 they gave to the knights who kept watch before Christ's tomb.

[2 MS. and *with* þe]

¶ Also ȝe schulle vndirstonde þ*at* þe liknesse of þes .xxx. gilt penyes were[3] vsed in aH þ*at* contrey boþe in name and in money from abrahams tyme in to [þe] destruccioun of Ier*usal*em, þe wich was do by Tytus and Vaspasianus. But from þe tyme of abraha*m* in to cristys passyon þes .xxx. gilt penyes were neu*er* desseu*er*yd ne dep*ar*ted, but eu*er*more þei were bore hoole togedir; and whan crist was solde for he*m*, þan anoon þei were disseu*er*yd and dep*ar*ted aboute in diu*er*s placys. ffurth*er*more þe cause why þes .xxx. gilt penyes were cleped syluer in þe godspeH, noȝtw*ith*stondyng[4] þei were fyne gold, is þ*is*: ffor hit is þe comune name and þe comune vsage in aH þ*at* contrey so for to clepe hem, as men clepe i*n* þ*is* contrey gold of biȝende þe see Scutys, Motou*n*s or floryns. ¶ And ȝit in þe eest þe same preent is made, boþe in gold and i*n* siluer and in copir, and kept among[4] grete lordys of þe contrey. and þe preent of one of þes .xxx. gilt penyes is þ*is*: on þ*at* o side is a kyng*is* hed corouned, and in[4] þ*at* o*þer* side be write l*ett*res of Chaldee, þe wich men kunne noȝt rede now.[5] and one of hem is a[s] mochel worþ in weight and in valwe as. iij. floreyns. and many merueiles be tolde of þes .xxx. gilt penyes, þe wich were longe to telle.—¶ Also whan oure lady and Ioseph were warned to come oute of egipt by a aungeH, as þe gospeH telleþ, þan þei were bode go in to galilee: and þere þei dwelled in a cite þ*at* is cleped Naȝareth—and so þe pr*o*phecie was fulfilled **quoniam Naȝareus vocabitur**, þ*at* is to seye: he schal

They are called silver in the gospel, for all coin is called so in the East.

Their stamp

[4 r. on]

[5 MS. corr. now rede]

and value.

At the bidding of the angel Mary returned to Nazareth (Matt. ii. 23).

þe Iewes and cast doune a3ene to hem þes .xxx. gilt[1] penyes. [1 MS. gilty]

And þe Iewes of comune assent bou3t *with* .xv. of þes penyes a feelde for sepulture of pilgrymes, as þe gospeH seiþ: **Et consilio mutuo emerunt agrum figuli in sepulturam peregrinorum**; and *with* þe oþir .xv. penyes þe Iewes soudid þe kny3tis þat kept þe sepulcre of Cryst. // Ferþermore 3e schul vndirstonde þat þe liknesse of þe same money was alweye vsed in aH þat contrey boþe in name and in money fro þe tyme of Abraham in to þe destruccioun of Ierusalem, þe which was do by Titus and Vaspasianus. But fro þe tyme of Abraham in to þe passioun of Cryst þes .xxx. gilt penyes were neuer disseuered ne departed, but euermore were bore to-gedir; and whan Crist was solde for hem, þan anoon þei were desseuered and departed aboute in diuers plasys. The cause why þes .xxx. penyes gilt were clepid syluer in þe godspeH, not-wiþstondyng þat þei were fyne gold, is þis: ffor hit is þe comune name and þe comune vsage in aH þat contrey so to clepe hem, as men clepe in þis contrey gold of by3ende þe see scutys, motouns or ffloryns. And 3it in þe eest þe same preent is made, boþe in gold and in copyr, and kept among þe grete lordys of þe contrey. And þe preent of oon of þes .xxx. gilt penyes is þis: On þat one syde is a kyng*is* heede crouned, and on þat oþer syde be write letteres of Chaldee, þe which men cunne not rede nowe. And one of hem is as moche worþ in wei3t and in valewe as .iij. floreyns.—

Cum XV de istis XXX denariis emerunt agrum propter sepulturam peregrinorum. Et reliquos XV den. dederunt Militibus custodientibus sepulcrum (Christi)

A tempore Abraham usque ad passionem Christi isti XXX denarii nunquam fuerunt separati.

Causa quare isti XXX den. vocabantur argentei.

Nota formam et ymaginem istorum denariorum.

Nota valorem vnius denarii de numero istorum XXX denariorum.

And whan oure lady and Ioseph were warned to come out of Egipt by a aungeH, as seynt Math. telleþ, þan þei were bode go in to Galilee: and þere þei dwellyd in a Cytee þat is clepyd Na3areth, wherof spekeþ þe prophete and seiþ / **Quoniam na3areus vocabitur**, / þat is

be cleped a man of Nazareth. and what crist wrouȝt and did in erþe fro þis tyme to his passioun, þe euangelistys declaryn openlich in þe gospeⱡ.

Capitulum xxvij^m

After his ascension Jesus Christ sent Thomas to India to preach the gospel,

When cure lord ihesu crist was styed vp in to heuen,

þan he sent seynt Thomas, his apostil, in to ynde, to preche þere goddys worde; In þe wich Inde, as hit is aforseyde, þes .iij. kyngis þat tyme regnyd and were lordys. ¶ And þow hit so were þat seynt Thomas [1] aȝens his wille ȝede in to þat londys,[2] ȝet ȝe schulle vndirstonde þat þis was do of þe grete prouidence of god þat þis same appostil þat put his hande in to goddys syde to knowe þat he was werry god þat was aryse vp fro dethe to lyfe for saluacioun of aⱡ mankynde,

[1 leaf 16a]
[2 Tit. þoo londes]

he scholde go and preche þe passioun of crist, his resurrecciou*n* and his ascencioun to þes .iij. worschippeful kyngis þat souȝten oure lord ihesu crist in bethleem in his Natiuite and þere with ȝiftys worschipped hym; and,[3] as seynt Gregory seiþ: **Id nobis omnibus profuit quod hij Reges & hee gentes eiusdem domini nostri Ihesu Christi infanciam quesierunt & oculis viderunt et deuotissime muneribus adorauerunt & probauerunt,** ¶ This is to seye: this was to vs aⱡ a profite þat þes worschepeful kyngis and her pepil souȝten þe childehode of crist and with her yȝen siȝe hit and with ȝiftys worscheppefullich and deuoutelich honoured hit and for soþe proued hit.

[3 and om. in Tit. and Harl.]

In other parts of which St. Bartholomew, Simon and Judas were also preaching.

fferthermore ȝe schul vndirstonde þat seynt bartholemewe, Symon and Iudas, þat were cristys disciplis, were also sent in to ynde to preche þe feyȝ among aⱡ þe pepil:

for þer be many parties of ynde, and o party of ynde is more þan aⱡ þe party of þe worlde

to seye: he schal be cleped a man of Nazareth. And what oure lord Cryst wrouȝt in erþe fro þis tyme to hys passyoun, þe Ewangelistis declare openlych and weH.

Allmyȝty god whan he was ascendid in to heuen, aftir þe victorye and þe bataiH þat he had take aȝens þe deuyl for redempcioun and saluacioun of aH mankynde, þan he sent seynt Thomas, hys apostle, in to Ynde, þere to preche þe worde of goḋ; in þe which Ynde, as it is aforeseyd, þes .iij. worschipfuH kyngis þat tyme reigned and were lordys. And þouȝ it so were þat seint Thomas aȝeins hys wille ȝede in to þat londe, ȝit we schul vndirstonde þat þis was do of þe greet prouydence and þe greet goodnesse of god þat þis same apostle þat put his hand in to þe syde and þe wounde of god to knowe þat he was verrey god and Man þat was ryse fro deþ to lyfe for saluacioun of aH mankynde, scholde go and preche þe passyoun of Cryst and hys resurrecciou*n* and hys ascensioun to þes .iij. worschippeful kyngis þat souȝt god allmyȝty in Bethleem in hys Natiuyte, as it is afore-seyde—wherof seiþ seynt Gregory: **Id nobis omnibus profuit quod hij Reges & hee gentes eiusdem domini nostri Ihesu Christi infanciam quesierunt & oculis viderunt & deuotissime muneribus adorauerunt & probauerunt,** This is to seye: Thys was to vs aH a gret profyt þat þes worschippeful kyngis and her pepil souȝt þe lord Cryst in hys berþe and in hys childhode and with ȝiftis worschipped it and deuoutelych honoured it and forsoþe prouyd it. /

And here ȝe schul vndirstonde þat seynt Bertholomew, Symon and Iudas, þe whiche were Cristis disciplis, were also sent in to Ynde to preche þere þe feiþ and þe worde of god among þe pepil . . . And, as diuers men wryten and han preuyd, þat oon partye of Ynde is lenger and bredder

Scus Thomas apostolus missus fuit in Indiam.

Gregor.

Nota de longitudine et latitudine Yndie.

on þis half of þe see—ffor þis party of þe world on þis half of þe see, þer cristendom is, is nomore descried ne acounted in aH þe eest but a .C. dayes iourney.

Capitulum .xxviij.

Aftir þat seynt Thomas þe appostil in þe kyngdoms of ynde had preched goddys worde and had go aboute aH þe yles and prouyncys & do many myraclys þorwe þe signe of þe cros and of goddys worde:[1]

[1 Harl. adds: as in heling of sike men of aH maner infirmitees & deliuering men that were traueyled or turmented with wilde sprites: þan]

While preaching there, he found in the temples a painted star with the figure of a child,

as he ȝede aboute in þe templys, he fonde a sterre in euerych tempil, peynted aftir þe sterre þat aperid to þe .iij. kyngis whan crist was bore; In þe wich sterre was a signe of þe cros and a childe aboue. and whan seynt Thomas sayȝe þis sterre, he asked of þe bisshoppys of þe tempil[s] what hit was. and þe bisshoppys tolde to seynt Thomas how þat swich a sterre of olde tyme apperid on þe hiH of Vaws in tokyn of a childe þat was bore and scholde be kyng[2] of Iwys, as hit was herde oute of þe same sterre, ¶ And for þis cause þe .iij. kyngis ȝede oute of her londys in to bethleem wondirfullich þorwe ledyng[4] of þe sterre and come in to bethleem in xiij. dayes and þer offrid to þis childe þat was bore, but with grete trauayle aftirward[4] þei comen home in to her londys and kyngdoms in .ij. ȝere; and of[3] aH þat þes .iij. kyngis had do, herde and seyȝe, þe bisshopes of þe tempil[s] tolde to seynt Thomas þe appostil. ¶ Than whan seynt Thomas herde aH þis, he thanked god, and with grete ioye preched to þe bysshopys and to þe pepil þe childehode of god, his passioun, his resurreccioun and his ascencioun, and aH þe werkys of crist while he was in erþe;

and being informed of the history of the star and of the 3 Kings,

[2 MS. kyngis]

[3 om. of]

he preached the after-life of Jesus Christ, and the true meaning of the star,

þan aH þe partye of þe worlde on þis half þe see—
ffor þis partye of þe worlde on þis half of þe see, þere
cristendom is, is nomore descried ne acounted in aH
4 þe eest but a C dayes iorneye.

NOw ȝe schul take hede: whan seint Thomas þe
apostle had prechid þe worde of god in þe kyngdoms
8 of Ynde and had do many myracles þorowe þe signe
of þe Cros and of þe worde of god, as in helyng of
syke men of aH maner infirmitees, boþe men þat had
lost her heeryng and her siȝt and also men þat were
12 trauayled wiþ wickyd spirites, and also in reisyng of
men þat were dede to lyfe—and aH þes infirmitees he
heelid with þe worde of god: þan, as he ȝede aboute
in þe templis, he fonde a sterre in euery temple,
16 peyntyd and fourmed aftir þe sterre þat apperid to þe
.iij. kyngis whan Cryst was bore; In þe which sterre
was a signe of þe Cros and a childe aboue. And whan
seynt Thomas saiȝe þis sterre, he askyd of þe Biss-
20 choppes of þe Temple[s] what it was. And þan þes
Bisschoppes tolde to seynt Thomas how þat suche a
sterre of olde tyme apperid on þe hille of Vaws in
token of a childe þat was bore and schulde be kyng
24 of Iewes, as it was herde oute of þe same sterre, and
for þis cause þe .iij. kyngis ȝede oute of her londys in
to Bethleem wondirfullich þorowe ledyng of þat sterre
and come in to Bethleem in .xiij. dayes and per offrid
28 to þis Childe þat was bore, but wiþ greet trauayle
aftirward þei com home aȝene in to her londes &
kyngdoms in .ij. ȝere; and aH þat þes .iij. kynges
had do, herd and seiȝe, þes bysschoppes of þe templis
32 tolde to seint Thomas þe apostil. And whan seint
Thomas had herd aH þis, he þankyd god, and with
gret ioye prechyd to þe Bisschopes and to aH þe
pepil þe childhode of god, hys passyoun, hys Resur-
36 reccioun, and hys Ascencioun, and aH þe werkys of

Scus Thomas apls informabatur per episcopos templi de stella.

Scus Thomas aplus predicabat & conuertebat plurimos ad Christum.

[1 leaf 165]

wher-þorwe [1]þe bisshoppes of þe templys and many oþer folk[1][2] were conuerted to crist and were cristened.

and so converted many.

[2 MS. folkis]

¶ fferthermore seynt Thomas mekelich declarid and expowned to alle þe pepil þe vndirstondyng[1] of þis sterre and of þe cros and of þe childe, and he caste owte of her templys aH Mawmetys and halwed hem in þe worschip & þe name of þe childe þat was bore, as hit is aforseyde. and so swich a fame bygan to aryse in aH þis[3] contrey aboute of seynt Thomas for þe grete myraclys þat he wrouȝt, þat aH maner of folk þat had any infirmitees or turmentyng[1] of wykked spirites, þei com to seynt Thomas, and he in þe name of god and þorwe þe signe of þe cros helid hem, and conuerted hem to þe cristen feiȝth and cristened hem. and þei þat were so conuerted to crist, did many myraclys þorwe signe of þe cros aftirward aboute in diuers placys þer-as seynt Thomas had noȝt be.

[3 r. þe]

Capitulum xxix^m^

When seynt Thomas had þus prechid and tauȝte þe pepil as hit is aforseyde: þan he ȝede to þe kyngdoms of þes .iij. kyngis:

At last St. Thomas came to the kingdoms of the 3 Kings,

and he fonde hem hole of body and of a gret age. and as Symeon had answere of þe holy goost þat he scholde noȝt deyȝe til he had seyȝe crist, goddis sone, and so abode hym tyl he was brouȝt in to þe tempil, and þer toke hym in his armys: riȝt so þes .iij. worschippeful kyngis preyden to god þat þei scholde noȝt deyȝe til þei were renewed with þe holy goost and with þe sacrament of baptisme. ¶ So whan þey herde þat a man þat was a disciple of crist was come in to her londys þe wich was cleped Thomas, þat prechid to þe pepil of þe childehode of godd & of his passioun and his resurrecciou*n* and also his ascencioun, and þe werkys þat crist wrouȝt in þis worlde, and specialich þe sacrament

who were still living in expectation of baptism.

Cryst while he was in erþe. Wherfore þe Bisschopes of þe templis and aH oþer pepil were conuertyd to Cryst and were cristenyd of seynt Thomas.

He cast oute also of her Templis aH Mawmettis and halewed þe Templis in þe name of þe Childe þat was bore, as it is aforeseyd. And a greet name bygan to aryse in aH þe contrey aboute of seynt Thomas þe apostle for þe grete myraclis þat he wrouȝt þorow þe worde of god and signe of þe cros.

Magna fama crescebat in India de s. Thoma.

For þe same men þat þus were conuertyde to Cryst, dide many myraclys þorow signe of þe cros in diuers plasys aboute in þe contrey þere as seynt Thomas had not be.

LOnge tyme whan seynt Thomas had þus prechyd and tauȝt þe pepil as it is aforeseyd, and brouȝt hem to þe cristen feiþ: þan he ȝede to þe kyngdoms of þes .iij. worschipful kynges: And he fonde hem hole and of a gret age. And as Symeon had a answere of þe holy goste þat he scholde not diȝe til he hadde seiȝe Crist, goddis sone, and so abode aftir Cryst til he was brouȝt in to þe Temple, and þer toke hym in hys armes: riȝtso þes .iij. worschipful kyngis preyde to god þat þei schulde not deye til þei were renewed with þe holy goost and with þe sacrament of baptisme. And whan þei herde þat a man þat was a disciple of Cryst was come in to her londys, þe which was clepid Thomas, and prechid to þe pepil

Scus Thomas iuit ad terras & regna istorum III Regum.

Nota desiderium istorum III Regum de baptismo.

Isti III Reges venerunt ad s. Thomam & ipse informabat eos de fide catholica.

þe werkys of Cryst, and specialich þe sacrament of baptisme:

They went to him, and were baptized,

of baptisme: anoon, noȝtwithstondyng þat þei were of gret age and feble, ȝit þey araied hem and comyn alle .iij. to seynt Thomas, with oþer[1] lordys and gret multitude of pepil.

[1 r. þer]

and seynt Thomas with greet Ioye and reuerence resceyued þes worschippeful kyngis, and declared to hem aH þat crist tauȝt here in erþe to his disciplis, and his passioun þat he suffrid for alle mankynde, and how he arose fro dethe to lyfe þe thrid daye, and how he stiȝed in to heuene, and also how he sent downe þe holy goost to his apostolis, and many oþer articlis of þe feiþ seynt Thomas declared and expouned to þes .iij. kyngis; and specialich he tolde hem of þe sacrament of baptisme, withoute wich þer may noman come in to þe kyngdom of heuene. and whan þei were þus enfourmed of þe cristen feiþ,

and preached the word of Christ, whom they had sought in Bethlehem.

[2 leaf 17a]

than seynt Thomas cristenyd þes .iij. kyngis and aH þe pepil þat com with hem. and anoon þes .iij. kyngis were fulfilled of þe holy goost and bygunne anoon to preche with seynt Thomas goddis worde, and also þei tolde [2]to þe pepil how þey had souȝte crist, goddis sone, in bethleem in his Natiuite, as hit is tolde afore. ¶ So whan alle þis was do, þan þes .iij. kyngis with aH her pepil ȝede with seynt Thomas þe apostil to þe hiH of Vaws. and þer seynt Thomas halwed þe chapel þat was made on þat hiH by þes .iij. kyngis; and þer seynt Thomas and þe[s] .iij. kyngis preched aȝene to þe peple of þe cristen byleve and of þe sterre þat apperid to þe .iij. kyngis. and swich a Ioye and gladnesse was amonge þe pepil, and also swich a loos and a name was aryse in alle þe londys aboute of seynt Thomas and of þes .iij. kyngis, þat alle maner of pepil, boþe men and wymmen,

Then they went with St. Thomas to the hill of Vaws, where St. Thomas consecrated the chapel made in honour of the Child, and preached the faith;

anoon, not-
wiþstondyng þat þei were of greet age and febil, 3it
þei arayed hem and com aH .iij. to seynt Thomas, wiþ
4 oþer lordys and princes and oþir multitude of pepil.
And seint Thomas with gret ioye and worschippe
resceyued þes worþi kyngis, and declarid to hem aH
þat Cryst tau3t here in erþe to hys disciplis; / also he
8 tolde to hem þe passyoun of Cryst, hys resurreccioun
and hys ascencioun,
and also how he sent downe to
hys blessyd modir Marye and to hys disciplis þe holy
12 goost; he declarid to hem also þe prophecyes, and
many oþer articlis of þe feiþ; and specialiche he
prechyde and enfourmed hem of þe sacrament of
baptisme, with-oute which baptisme no man may come
16 to þe kyngdom of heuene. And whan þei were þus
enfourmed as it is aforeseyde, and þe .iij. kyngis had
also tolde to seynt Thomas how þei sou3t god almy3ty
in his childhod in Bethleem, as it is seyd afore: þan
20 seynt Thomas cristened þes .iij. kynges and aH þe
pepil þat come with hem. And anon þes .iij. kyngis
were fulfilled with þe holy goost and anoon þei bigan
to preche to þe pepil þe worde of god with seynt
24 Thomas.

Scus Thomas apls baptiʒabat III Reges.

And whan þis was do, þan þes .iij. kyngis
with aH her pepil ʒede with seynt Thomas þe apostle
28 to þe hille of Vaws. þere seynt Thomas halwed þe
Chapel þat was made þere on þat same hille by þes
.iij. kyngis; and þere seynt Thomas and þes .iij.
kynges prechide to þe peple of þe cristen feiþe and of
32 þe sterre þat apperyd to þe .iij. kyngis. And þere was
so greet ioye among þe pepil, and swich a loos and a
name was ryse among þe pepil in aH þe londys aboute
of seynt Thomas and of þes .iij. kyngis, þat aH maner
36 of men and wommen com fro diuers contreys for greet

Tres Reges venerunt cum s. Thoma ad montem Vaws.

com fro diuers and fer contreys for grete deuocioun to visite þis chapeH þat was on þis hiH of Vaws. and for þe grete deuocioun of þe pepil and for þe grete concours[1] þat was made to þis chapeH, þe .iij. kyngis did make[2] vndir þis hiH a grete and a riche cite. and þat cite is cleped þe cite of SewiH,[3] and þis cite is þe beste and þe richeste cite in alle þe contrey of ynde and in alle þe eest 3it in to þis daye. and in þis cite is þe habitacioun of prester Iohn, þat is cleped lord of ynde and, þere dwelliþ also þe patriark[4] of ynde þat is cleped Thomas. and why þe patriark of ynde is cleped Thomas and whi þe lorde of ynde is cleped prester Iohn, 3e schul here aftirward.

and there, for the great concourse of people, they founded a rich city, Seuwa,

[1 MS. concorus] [2 MS. made]

[3 Lat. Seuwa (C.C. Suwella)]

which is now the residence of Prester John and of the Patriarch of India.

[4 MS. patriarkis]

Capitulum xxx^m^

When seynt Thomas þe apostel has þus preched and conuerted þe pepil to þe lawe of crist, þan he sacrid[5] and ordeyned þes .iij. kyngis in to preestys, and aftirward in to Erchebisshoppes. ¶ And whan þei were put in þis degre, þan þei ordeyned vndir hem oþir bisshoppes, preestys & clerkys, to serue god, and þan þes .iij. worschippeful kyngis halwed alle þe templys in þe contrey aboute in þe worschip of oure lady and cast oute alle þe Mawmettys þat were in þe tempil[s] in þe contrey aboute. and to þis bisshoppes and preestys and clerkys þes .iij. kyngis and Erchebisshoppes 3af many grete possessiouns, to mayntene and encresse goddis seruise. ¶ Also seynt Thomas tau3te þes .iij. kyngis and Erchebisshoppes, and oþer bisshopes and preestys, the manere and þe fourme to sey a masse and enformed hem also of þe wordys þat crist seyde to his disciplys whan he made his soper þat ny3t þat he was betraied, þorwe wich wordys he made[6] & ordeyned þe sacrament of þe autere; ¶ Also he tau3te hem þe pater noster and many oþer þingis; he tolde hem also þe fourme of

After that St. Thomas ordained them, and made them archbishops,

[5 MS. sacrid hem]

and taught them to say mass,

[6 MS. he made he made]

and the form of consecration, and the Paternoster, &c.,

deuocioun, to visyte þis Chapel þat was on þis hille of Vaws.

And for þe greet deuocioun and þe greet concours of þe pepil þat com to þis Chapel, þes .iij. kyngis dide ordeyne þere a faire Cytee and a ryche: þe which is clepyd þe Cytee of Sewiħ; and þis Cytee is þe best Cytee in aħ þe Contrey of Inde ȝit in to þis day. And in þis Cytee dwelliþ Prester Iohñ, þe whych is clepyd lord of Inde. And þere dwelliþ also þe Patriark of Ynde, þe which is clepyd Thomas. And why þe lord of Ynde is clepyd Prester Iohñ and why þe Patriark is clepyd Thomas, ȝe schul here aftirward.

Evermore god is wondirful in hys werkys: ffor, whan seynt Thomas had þus preched and conuerted þe pepil to þe cristen byleue, þan he ordeyned and sacrid þes .iij. kyngis in to Erchebysschoppes. And whan þei were put in þis degre, þan þei ordeyned vndir hem oþir Bysschopis, preestis and Clerkys, to serue god. / And þes .iij. kyngis and Erchebysschopes did halewe aħ þe Templis in þe contrey aboute in þe worschip of oure lady, and cast oute aħ þe mawmettis þat were in þe templis. And to þes Bischoppes, preestes and clerkys þe .iij. kyngys ȝaf many possessyouns, to mayntene goddis seruyse.

S. Thomas aplus ordinauit & sacrauit istos III Reges.

Also seynt Thomas tauȝt þes .iij. kyngis and Erchebisschopes, and oþer byschopes & preestis, þe maner and þe fourme to seiȝe masse, and he enfourmed hem of þe wordys þat Crist seyde to hys disciples whan he made hys soper þat nyȝt þat he was bitrayed, þorowe which woordis he made þe sacrament of þe auter; also he tauȝt hem þe pater noster and many oþer þingis; he tolde hem also þe fourme of baptiȝyng, and specialyche

s. Thomas docebat III Reges pater noster & formam baptismi.

baptiȝyng', and specialich he charged hem þat þei scholde neuer forȝete þat. and whan seynt Thomas had enformed hem thus of the cristen feiþ,

and then went to Upper India, and was martyred.

than 4

aftirward he toke martirdom for þe lawe of crist, as hit is conteyned more fullich in þe boke þat is write of his passioun, wher he (!)[1] telleþ wher[2] he was slayne and in what place. But[3] ȝe schul vnderstonde þat in 8 alle þe contrey aboute þer seynt Thomas was slayn, boþe men and wommen haue visages schaped after howndes, but þei [4]be noȝt hery—and þat is ȝit in to þis daye. 12

[1 all MSS. he; r. hit?]
[2 r. how]
[3 r. and]
[4 leaf 175b]

Capitulum xxxjm

After his death the 3 Kings, having built churches and ordained bishops and priests in all parts of their kingdoms, took their residence in Seuwa.

Affter þe dethe of seynt Thomas, þan þes .iij. kyngis and Erchebisshoppes ȝede aboute citees, townes and oþir diuers placys and ordeyned many chirches 16 and put in hem bisshoppes, preestis and clerkys and oþir myn[i]stris of holy chirche, to do diuine seruice; and þei ȝaf to hem many grete possessiouns and grete Richesses. and þan þes .iij. kyngis and Erche- 20 bisshoppes forsokyn þe vanite of þe worlde and ordeyned hem to abyde in þe cite þat is cleped SewiH, þe wich þei had do make. ¶ And þei assigned certeyn lordys to gouerne and to rewle her kyngdoms and her 24 londys, bothe in spirituel degre and temporel; and alle þe pepil of grete love and charite were obeysaunt to hem as þe sone to þe fader. Than þe secounde ȝere tofore her dethe, þes .iij. kynges and Erche- 28 bisshoppes made a conuocacioun of alle þe pepiH, boþe of temporel men and spirituel, and had hem alle in to o certeyn place. and þan þei warned and counseiled þe pepil þat þei scholde be perseueraunt in þe cristen 32 feiþ þat seynt Thomas had tauȝte hem.

The second year before their death they convoked their people,

he chargyde hem þat þei scholde neuer forȝete þat. And whan seynt Thomas had enformed þus þes .iij. kyngis and aH þe oþer peple of þe feiþ, þan he ȝede forþ in to oþer Cytees and Townes & prechyd, and toke Martirdom for þe loue of Crist, as it is declared openlich in þe book þat is made of hys passyoun, where he telliþ how he was slayne and in what plaas. And ȝe schul vndirstonde þat in þat contrey þer seynt Thomas was slayne,

boþe men and wommen haue visages liche howndes, but þei be not hery.

After þe deþe of seynt Thomas, þan þes .iij. kyngis and Erchebisshopes preched aboute to þe pepil goddis word and dide mak in diuers Cytees and Townes many Chirches and ordeyned bisshopes and preestis & Clerkis

and ȝaue hem many possessiouns and grete richesses. And þan þes .iij. kyngis and Erchebysschopes forsoke þe vanite of þe world and ordeyned hem to abyde in þe Cite þat is clepide SewiH, þe which þei dide make as it is aforeseyde. And þei assigned certeyn lordes to gouerne and to rewle her kyngdoms and her londys, boþe in spirituel degre & in temporel degre; and aH þe pepil aboute hem worschipped and louyd. / The secounde ȝere tofore þe deþe of þes .iij. kyngis, þe same .iij. kyngis, now Erchebysschopes ordeyned as it is aforeseyde, dide clepe to-gider in to one plaas aH þe kynges and prynces and bysschopes and oþir ministres of holy chirche þat were in þe londys aboute. And þei were now in þe last age of her lyfe, and þei had no children ne eyres, neþer þei had neuer no queenys or concubynes as þe comune vsage is of aH þe contrey. But it is founde in aH þe writyng and þe bokys in þe eest

Isti III Reges & archiepiscopi commiserunt custodiam bonorum suorum & terrarum tam temporalium quam spiritualium diuersis dominis de regnis illorum.

¶ ffurther

and counselled them to choose in the place of St. Thomas a lord in spirituality,

more þei counseiled þe pepil þat þei scholde alle of on acorde and of o wiH chese a man among hem þat were abil and discret and þat had love and hertlich desire to mayntene þe cristen feiþ, þe wich man scholde be chefe tofor alle oþer men as in spiritualite in seynt Thomas stede, and to hym alle maner of men scholde obeyee as to her goostly fader; þe wiche man also in þe worschip of seynt Thomas þe apostil scholde

who should be called Patriarch Thomas:

be cleped þe patriark Thomas for a euerlestyng memorial; ¶ And whan þe patriark were dede, þan þei scholde come togedir alle in o place and in his stede þei scholde chese an oþir, to whom, as hit is aforseyde, þey scholde obeize as to her goostly fader. Than whan þis matiere was þus spoke amonge þe pepil, þei assentyd þer-to, and of one acorde and of

and so they did, and chose Jacob of Antiochia, who had come to India with St. Thomas,

on wiH alle þe bisshoppes, preestis and clerkis and oþir pepil anoon þei chesen a man þat was cleped Iacob, þe wich was com owte of antioche and had allewey folwed seynt Thomas þe appostil in to ynde. and þis Iacob þe pepil chese and toke for her patriark,

and called him Thomas,

and chaunged his name and cleped hym Thomas—and þis man was þe first patriark þat was in þat contrey.

and were obedient to him as to their pope.

and so alle-wey þei of Ynde be obeysaunt to þe patriark Thomas, as we be to þe pope, in to þis daye.

and fullych bileuyd of aH þe pepil in þat contrey of þe eest þat þei were maydenes aH her lyfe and so in virginyte deyeden—aH-þouȝ þat German, þe croniculere of Cristis tyme, and Thophil, also a writere of Crystes dedys, seye þe contrary of Melchior þe kyng, þe which after her writyng had a wyfe, & by her a childe, as it is tolde afore.[1] And it is founde in writyngis þat þei were þe first of hem þat were no Iewes þe which offrid vp maydenys dignite, as in diuerse bookys diuers exposicioun*s* of her ȝifty[s] be write, as: Melchyor offride gold in token of maydenes dignite, maydenes deuocyoun[2] and maydenys chastite, / Baltiȝar offryde ensense in token of maydens deuocioun and maydenys preyere, and Iaspar offrid Mirre in token of dedyng[3] of fleische, þe which is aȝens kynde, as þe wyseman seiþ: / **In carne viuere preter carnem vita est angelica, non humana,** / þat is to seye: To lyue in body and not bodilich ne aftir þe fleissche, is an aungeles lijf, and not mannys lyfe. ¶ And whan aH þe peple were gaderid aH to-gidir, þes .iij. kynges and Erchebisschopys with assent of þe pepil þei chose a man among hem þe which schulde be cheef tofore aH oþer men in spritualte in seynt Thomas steyde, and to hym aH manere of men schulde obeye as to her goostly fader; / þe which man also þei ordeyned þat he schulde be cleped þe Patriark Thomas—and þat was do in worschipe of seint Thomas þe apostle. / And þe first Patriark þat was þus chose by þe .iij. kyngis and Erchebisschopes & oþer bisschopes and by aH þe pepil, was a man þe which hiȝt Iacob, and þis Iacob com with seint Thomas þe apostle out of Antioche in to Ynde: / And by-cause þat he was a good man & prechid þe word of god wiþ seint Thomas and conuerted moche pepil to þe cristen feiþ, / þerfore þei chose hym, & chonged hys name and clepid hym Patriark Thomas, as it is tolde afore. And to þis

Isti III Reges virgines fuerunt, ut probatur per interpretacionem munerum eorumdem & per omnes scripturas in oriente.

[1 cf. p. 47]

[2 om. mayd. dev.]

[3 Vesp. deying]

Tres Reges elegerunt patriarcham & imposuerunt ei nomen, Thome.

Causa quare vocatur patriarcha Thomas.

¶ And to *þis* patriark[1] þe .iij. kyng*is* ȝaf to hym[1] for eue*r*more w*i*th assent of þe pepil þe tithes of alle her londys and kyngdoms. than whan alle *þis* was do and þe patriark[1] Thomas was chose as hit is aforseyde, to be lorde aboue þe pepil in spiritualite: þan þes .iij. worschippeful kyng*is* and Erchebisshopes of comune assent of alle þe pepil chosen and ordeyned a wo[r]schippeful man[2] *þat* scholde be lorde and chefe gou*er*no*ur* among[1] þe pepil in temp*o*ralte—and for *þis* cause: ȝif any man wolde aryse or attempt aȝens þe patria[r]k[1] Thomas or[3] [4]aȝens þe lawe of god and hit so were þat þe patriark[1] Thomas myȝt noȝt rewle hem by þe spiritual lawe, þan scholde *þis* lorde chastyse hym[5] by temp*o*ral lawe; and *þis* lorde scholde noȝt be cleped a kyng[1] or a Emp*e*rour, but þey ordeyned *þat* he scholde be cleped Prester Iohn̄. and þe cause is *þis*: ffor *þer* is no degre in þe worlde aboue þe degre of pr*e*esthode—ffor alle þe worlde oweþ to obeye to holy chirche and to preesthode in spiritualite. ¶ Also he is[6] cleped Preest*er* Iohn̄ in þe worschippe of seynt Ion þe Eu*a*ngelist, *þat* was a preest and moost special chose and loved of god allemyȝty.[7]

whan alle *þis* was do, þes .iij. kyng*is* assigned þe patriark[1] Thomas and Preest*er* Iohn̄, *þat* oon to be chefe gou*er*no*ur* in spiri*t*ualite, and *þat* oþir to be chefe lorde in temp*o*ralte, for eue*r*more:[8] and so þes lord*is* and gou*er*nours of ynde be cleped þe same namys[9] ȝit in to *þis* daye.

[1 MS. hem; Harl. yaff and assigned to hym]

Then the 3 Kings chose their successor in temporalty, and

[2 Harl. adds: & a myghty]

[3 H. or bisshoppes or prestes]

[4 leaf 18*a*]

[5 r. hem]

called him "Prester John."

[6 Harl. Also anoþer cause is this þat the lorde of ynde is]

[7 Harl: adds: Of whome anoþer cause is for seint Iohn̄ de Baptist þat baptised Crist Ihesu, as it is Redde þat among all the Children) þat were of women born) was *þer* none gretter þan s. I. de Baptist.]

[8 Harl. adds: to whome all peple did obbedience with dewe Reuerence and gret gladnesse to þeire power and had (!) submitted þāme to the gouernaunce off þese lordes aforesaide. þan euery man yede home ayen) in to his owne Contrey.]

[9 Harl.: that is to saye patriarch Thomas and . . .; the next fol. is missing in H.]

Patriark & to hys successoures þes .iij. kynges and Erchebisschopes with assent of aH þe pepil 3af þe tiþes of aH her londys and kyngdoms. / Than whan þe Patriark Thomas was þus chose as it is aforeseyd,

Tres Reges assignauerunt patriarche Thome decimas omnium terrarum de regnis illorum.

þan þes .iij. kynges and Erchebyschopes of comune assent of aH þe pepel chosen & ordeyned a worschipful and a myȝty lordH þe which schulde be lordH & gouernour & cheef among þe pepil in Temporalte—and for þis cause: ȝif any man wolde aryse or attempte aȝens þe patriarkH or þe Bysschopes or aȝens þe lawe of god and it so were þat þe patriarkH myȝt not rewle hem by spirituel lawe, þan schulde þis lord chastyse hym by tempora[l] lawe. And þis lord schulde not be cleped a kyng or an Emperour, but he schulde be cleped preester Iohñ—and for diuerse causes. One cause is: for þer is no degre in þis worldH aboue þe degre of preesthode—ffor aH þe worldH oweþ to obeye to holy chirche and to preesthode in spiritualte; an oþir cause is þat þe lord of Ynde is cleped Preestre Iohñ: ffor worschippe of seynt Iohñ Ewangelist, þat was a preest & most specialyche chose and louyd of god almyȝty; and also in worschippe of seynt Iohñ Baptiste þat baptiȝed god almyȝty, of whom god almyȝty seiþ þat among aH þe children þat were bore of wommen was þer not a gretter or a more man þan seint Iohñ þe baptiste. And whan þes lordes were þus chose, þan aH þe pepil did grete Reuerence & obedience to þe PatriarkH Thomas as for cheef lord in spiritualte, and dewe Reuerence and fewte to Preestre Iohñ as for cheef lord in Temporalte: and so þes names of þes lordes contynue forþ ȝit into þis day. And whan þis was do, þan aH þe pepil ȝeden home aȝen euerych man in to hys owne contrey with gret ioye, and þes .iij. kynges abodyn stille in þe Cite of SewiH. And þere þes .iij. worþi kynges and Erche-

Tres Reges elegerunt dominum Yndorum qui vocatur presbiter Iohannes.

Causa quare dominus Indorum vocatur presbiter Iohannes.

Capitulum xxx[ij.][m]

Whan alle þing[e] was þus disposed and ordeyned by þes worþi kyng*is*, þan þei ȝede to þe cite of sewiH aforseyde, and þere þei leuyd .ij. ȝere. and a litil tofore þe feest of þe Natiuite of oure lorde ih*es*u cr*ist* p*er* apperid a wondirful sterre aboue þ*is* cite: by þe wich sterre þei vndirstode[1] þ*at* her tyme was nyȝe þ*at* þei scholde passe oute of þ*is* worlde vnto þe eu*er*lestyng[e] Ioye of heuene. ¶ Than of one assent þey ordeyned a feire and a large toumbe for her sepult*ure* in þe same chirche þ*at* þei had made in þe cite; & in þe feest of cristmasse þes .iij. kyng*is* and Erchebisshoppes dyden solemplich goddis seruyce.

so in þe feest of þe circumcisiou*n* Melchior, þ*at* was kyng[e] of arabie and of Nubye, seyde a masse solemplich in þe chirche; and [whan] he had seyde his masse, tofore alle þe pepil he leyde hym downe and w*ith*oute any dissese he ȝelde vp his spirit to þe fadir of heuene, and so deyde, in þe ȝere of his age an .C. an .xvj.

¶ And þan com þ*at* oþ*er* .ij. kyng*is* and toke his body and araied hit w*ith* bis-oppes clothys and w*ith* kyng*is* ornamentys and bare hym to his toumbe and w*ith* grete deuocioun leyde hym þ*er* yn to his toumbe.[2] than in þe feest of þe Epiphanie Baltaȝar, þ*at* was kyng[e] of godolye & of saba, seyde deuoutelich his masse: and whan he had seyde his masse, w*ith*oute any greuaunce, as þe wiH of god was, he deyde and passed to eu*er*lasting[e] Ioye, in þe ȝere of his age an. C. an .xij. ¶ And þan Iaspar, þe þridde kyng, toke vp his body and whan hit[3] was araied as hit scholde be, þei[4] leyde hym by þat oþir kyng in þe same toumbe.

Their death. A star which appeared in Seuwa shortly before Christmas, warned them that their death was near.

[1 MS. vndirstonde]

So they caused a fair tomb to be made in their church at Seuwa, and said mass there at Christmas.

The 8th day after, having said mass, Melchior died in sight of all the people without any disease, 116 years old,

and was laid in the tomb by the two other kings.

[2 om. to his toumbe]

The 5th day after, which is Epiphany,

Balthasar died, 112 years old,

and was buried by Jaspar beside Melchior.

[3 MS. ȝit]

[4 Tit. he]

bischopes lyued to-gydir .ij. ȝere after þat aH þing was þus ordeyned by hem as it is afore-seyd. And þei ȝaf to þe next of her kyn diuerse londes and yles, þe which be cleped þe prynces of Vaws for a euer-lastyng memorial.

[1] MS. euery]

A litil afore þe feest of þe Natiuite of oure lord Ihesu Cryst þere apperyd a wondirful sterre aboue þe Cite: by þe which sterre þei vndirstoode þat her tyme was nyȝe þat þei scholde passe out of þis world—& so þei tolde to aH þe pepil. Wherfore þei ordeyned and dide make a faire grete toumbe for her sepulture in þe same Chirche þat þei hadde þere ordeyned, and þer in þe tyme & in þe feest of Cristemasse þes III kynges an Erchebysschoppes diden solemplich diuine seruyse. And in þe viij. day of þe berþe of Crist, þat is þe Circumscicioun, Melchior, þat was kyng of Arabye and of Nubye, seyde a Masse solemplich in þe Chirche, and þat tyme he was a .C. & .xvj. ȝeere olde; and whan he hadde seyde hys masse, to-fore aH þe pepil he leyde hym-silf doun and wiþ-oute any disese he ȝald vp to oure lord god hys spirit, & so deyed.

Ante obitum istorum III Regum stella mirabilis apparuit.

III Reges ordinauerunt eorum sepulcrum.

Melchior celebrata missa obiit.

And þan come þat oþir .ij. kyngis and toke þis[2] body and arayed it with bisschopes ornamentis & bare hym in to hys toumbe, & þere þei leyde hym.

[2] r. his]

Than in þe ffeste of þe Epiphanye next folwyng Balthaȝar, þat was kyng of Godolye and of Saba, seyde deuoutelych hys masse: and whan Masse was do, with-oute any greuaunce, as þe wille of god was, he passid out of þis world to þe blisse þat is euer-lastynge, in þe ȝere of hys age a C. ȝere and .xij. Than Iaspar, þe þridde kyng, and oþer men toke vp þis kyng and whan þei had arayed hym as he schulde be, þei leyde hym by Melchior, hys felowe, in þe same toumbe. And

Baltisar celebrata missa obiit.

The 6th day following,

than þe syxt daye aftir, *þis* Iaspar, *þat* was kyng of Thaars and of þe yle of Egriswiłł, wha*n* he had also *with* ałł deuocio*un* seyde his masse, þan crist toke to hym his spirit in to eu*er*lestyng Ioye.

Jaspar died,

and was buried in the same tomb by the people;

and þan þe pepil com & toke his body and araied hit worschippefullich and bare hit to þe same toumbe *per þat* oþir .ij. kyng*is* layen. ¶ And *þis* wonder crist schewed þere tofore alle þe pepil: whan [1]the body of þe þridde kyng was brouȝt and scholde be leyde in þe toumbe by þe .ij.

[1 leaf 185]

and the two other bodies made room for him in their midst,

[2 Tit. from othir]

oþir kyng*is*, anoon eu*er*ych of þe .ij. kyng*is* dep*ar*ted a-sonder[2] and ȝaf place to her thrid felowe, and so resceyued hym to lye in þe mydde bitwix hem boþe. and so hit may be seyde by þes .iij. worschippeful kyng*is* as hit is red in holy writ:

so that they kept together in death, as they had done in life.

Gloriosi principes terre quomodo in vita sua dilexerunt se, ita et in morte non sunt separati & cetera, This is to seye: as þes glorious kynges and Erchebisshoppes louyd togedere in her lyfe, riȝt so þei were noȝt dep*ar*ted in her dethe.

And the star remained there to the time of their translation.

[3 om. so]

and so[3] þe sterre *þat* aperid ou*er* þe cite tofore her dethe, abode allewey stille tyl her bodyes were *tran*[s]-lat in to Coleyne, as þei of ynde seye.

þan þe sixt day aftir, Iaspar, *þat* was kyng of Thaars and of þe yle of EgriswyⱧ, whan he had offrid vp to þe fadir of heuene þe blessed sac*rament* on þe autere and *with* aⱧ deuocio*un* hadde seyde hys masse, þan C*rist* toke to hym hys spiryt, to dwelle *with* hym in eu*er*lastynge ioye, and so to-fore aⱧ þe peple he deyed. And þan þe pepil come and toke hys body and arayed it worschipfullich & bare it to þe same toumbe *þer* þes [oþir] .ij. kynges laye.

Iaspar post missam celebratam obiit.

And whan þe pepil wolde haue leyde hy*m* by þe .ij. o*þer* kynges, anoon þe .ij. kyng*is* dep*ar*tid eu*er*ych from oþir and ȝaf plaas to her þridde felowe, and so þei resceyued hym to liȝe in þe mydil bitwix hem boþe. And so þes wordes *þat* be write in holy writt⁹ may be seyde by þes worþi kyngis and Erchebysschopes: **Gloriosi principes terre quomodo in vita sua dilexerunt se, ita & in morte non sunt separati,/** þ*at* is to seye: as þes glorious kyng*is* and Erchebysschopes louyd to-gidir in her lyfe: Riȝtso þei were not dep*ar*tyde in her deþe. And whan þes glorious kyng*is* & Erchebisschopes were biryed & leyde to-gidir in her toumbe, þei semyde to þe pepil not as deede bodyes but as men þat were aslepe, and þei were bett*er* & fairer*e* coloured þan whan þei were alyue. And so þei lay hole & incorupt many ȝeris & dayes aftir. And oure lord Ihesu Cryst þorowe þe m*er*ytes and þe pr*e*yeres of þes .iij. worschipful kyng*is* and Erchebysschoppes wrouȝt & schewed manye wondirful myracles: for aⱧ man*er*e of pepil, in what tribulacio*un* or disese or infirmyte *þat* þei were inne, whe*þer* it were by londe or by þe see: whan þei cryed to god and to þes .iij. kyng*is* for help, oure lord Ihesu þorwe þe m*er*ytes of þes .iij. kynges anoon sent hem grace & socour. And so þe feiþ *þat* þei pr*e*chyde *with* seint Thomas þe apostil in

II Reges diuiserunt se ab alterutro et ceperunt corpus Iaspar in medio.

III Reges iacebant pluribus annis incorrupti.

Capitulum .xxxiij^{m}/.

LOnge tyme after þe dethe of þes .iij. kyng*is*, whan þe cristen feiþ stode and was in *prosper*ite in þe worschippeful Citee of SewiH and in alle þe kyngdoms of þe eest: than þe deuyH, þat of alle goodnesse and v*er*tues is destruyo*ur*,

Afterwards heresies broke out in the East,

þorwe his wikked[1] aungelys excited and brouȝte vp among þe pepil diu*er*s opynyou*n*s of heresy; and þ*is* p*er*secucioun of heresie so gretlich encresed in diu*er*se londys aboute, and also in þe Cyte of SewiH, þ*er* þes .iij. kyng*is* rested,

[1 Here MS. Harl. continues, with nearly the same text as MS. Royal in this Chapter]

in so mochel þ*at* Preest*er* Iohn̄ and Patriark Thomas myȝt noȝt revoke þe pepil from her heresyes by no spirituel correctiou*n* ne tempo*r*el correctiou*n*. // And so þe pepil tourned aȝene to her olde lawe and worschipped fals Mawmetys and fals goddys and forsoke þe lawe of god; in so mochel þ*at* þes .iij. kyng*is* were had at no reue*r*ence but almoost forȝet of þe pepil.

and the 3 Kings were almost forgotten: and then their bodies were dissolved into powder.

and so in þ*is* tyme þe pepil þ*at* were dwellyng in þe Cyte of SewiH, þe wich were come oute of þe londys and kyngdoms of þes .iij. kyng*is*, eue*r*y party

Then the 3 sections of the people of Seuwa, who had come from the kingdoms of

her lyue in erþe, þei confermed it after her deþe þorowe worchynge of dyuerse tokenys & myraclys among þe pepil.

A long tyme aftir þe deþe of þes .iij. worschipful kyngis, whan þe cristen feiþ stood & was in prosperite in þe worschippeful Citee of SewyH and in aH þe partyes & kyngdoms of þe eest: þan þe Deuyl, þat of aH goodnes is enmye and of aH vertues destroyer, þorow hys wickyd aungels excited & brouȝt vp among þe pepil diuers erroures and opinyouns of heresye. And þis persecucioun of eresye fro day to day so[1] encresyd in diuers londys and plaas aboute, In so moche þat þe kyngdoms and þe londys þere[2] þes .iij. kyngis were lordys & kyngis of, and aH[3] þe pepil of þe Citee of SewiH where þes .iij. kyngys restyde Inne, for þe most partye were dyuyded among[4] hem-self[4] and heelden diuers opiniouns of eresye aȝens þe feiþe of holy chirche. So[5] þat Prester Iohñ and þe Patriark Thomas myȝt not reuoke þe pepil from her eresyes by no spirituel correccioun ne temporel correccioun. And in þis persecucioun of þis eresye þe peple lefte her riȝt bileue and worschipped[6] fals goddys and fals Mawmettis and forsoke þe lawe of god & þe worschipe of his seyntys, in so moche þat þes .iij. worþi kyngis & Erchebisschopes were almost[7] forȝete among þe pepil—ffor þe pepil had hem at no reuerence neþer at no reputacioun. And as þes .iij. worþi kyngis and Erchebisschopes lay in her toumbe incorrupt in to þe tyme[8] of þis eresye: RiȝtSo, whan þis eresye and diuisioun was so gretlich encresed in her kyngdoms þer as þei were kyngis, þan, as nature of man[9] askeþ, þe bodyes of þes .iij. kyngis wexed corupt and[10] were dissolued & turned in to powdre[11] and in to erþe. And so in þis tyme þe pepil þat were dwellyng in þe Citee of SewyH, þe which were come oute of þes londys & kyngdoms of þes .iij. kyngis,

Eresis cepit per totam Yndiam post mortem III Regum.

[1 H. gretly fro day to day]

[2 H. þat]

[3 H. also]

Omnes populi conuertebantur ad ydola.

[4 H. within]

[5 H. in so moch̃]

[6 H. and toke hem ayen) to her olde lawe, þat is to say to worship]

[7 H. here = Cbr.]

[8 H. tofore]

Corpora III Regum que prius iacebant incorrupti iam in puluerem sunt conuersa.

[9 H. mankynde]

[10 H. om. wexed —and]

[11 H. erth & dust]

the 3 Kings, being disunited in faith, each took the body of their king and brought it home to their country.

toke his kynge ouute of þe toumbe, and closed hem in diuers chestys honestlich, euerych by hym-self, and bare hem home in to her owne londys and kyngdoms; and with grete worscheppe euery londe resceyued þe body of his kyng[1]; and þere þei were longe tyme aftir.

Capitulum xxxiiij^m.

Whan þe glorious Emperour Constantyn þorwe þe grace of god and diuers miraclys was conuerted to crist by seynt Siluestre and was made clene of his lepre and[1] was chaunged boþe in his lyfe and in his maners in to a newe man, þat is to seye in to lawe of crist: in þe same tyme seynt Elene þe quene, þat was modir to Constantyn þe Emperour aforseyde, was dwellynge among þe Iewes, and sche was alle enfect[2] and defowled with þe Iwys lawe and with her byleve; but wonderlich sche was conuerted to þe lawe of crist, as hit is write in þe storye of þe fyndyng of þe holy cros. // And as þis holy quene tofore her conuersioun to crist was a grete and a stronge enemy to [3]þe lawe of crist and to þe feiþ, riȝt so aftir her conuersioun sche was þe grettest precheour of goddis lawe in aH þat contrey þer as sche was dwellyng[t]. // ffor alle þe holy placys þat oure lord ihesu crist in his manhede had halwed with his blessed body þorwe his walkyng here in erþe, þe wich placys þis holy quene sumtyme þorwe enformacioun of þe fals Iwys helde for cursed and odyous placys:[4] as þe hiH of Caluarie þer crist was do on þe cros, and þe place þer crist was leyde in þe sepulcre,[5]

and þe place þer crist committed his moder in to þe kepyng of seynt Iohn̄ Euangelist whan he henge on þe cros, and þe place þer crist aperid to Marie Magdaleyne in liknesse of a gardinere: alle þes places, and many oþir holy placys, þis worschippeful quene comprehendid within

[1 H. = Cbr.]

[2 MS. enfeit]

First translation. When the mother of Constantin, St. Helena, who had first been infected by Jewish perfidy, was converted to Christ,

[3 leaf 19a]

she visited the holy places and built churches there, as in Jerusalem, where she comprised in one church the places where Christ died on the cross, and was laid in the sepulchre, and appeared to Mary Magdalen, &c.;

[4 Harl. adds: aH þese places þis worshipfuH quene to þe worship of god and his blessid moder marie with gret deuocion visited & worshipped; after aH þese holy places, þat is to say the hiH &c.]

[5 H. has the add. of MS. Roy.]

euery partye toke his kyng oute of þe toumbe, & closed hem in diuers chestis honestlych, euerych by hym-self, and bare hem home aȝene in to her owne londys and kyngdoms; and with grete solempnite and worschipe euery londe resceyued þe body of her kyng; and þere þei were longe tyme aftir.

Quelibet pars accepit Regem suum & portauit in regnum suum.

When þe glorious Emperour Constantyn þorwe þe grace of god was conuertyd to Cryst and to hys lawe by seynt Siluestre and w[a]s mad clene of hys lepre:

in

þe same tyme seint Elene þe queen, þat was modir to Constantyn þe Emperour aforeseyde, was dwellynge among þe Iewes, and sche was gretlich defouled with þe Iewes lawe; but wondirlich sche was conuertyd to þe lawe of Cryst.

S. Elena multa bone fecit in Ierusalem & constanter predicaui uerbum dei inter Iudeos.

And as þis holy queen to-fore hir conuersioun to Cryst was a strong enmy to þe lawe of Cryst,

Riȝtso aftir her conuersyoun sche was þe grettest prechour of goddis lawe in aH þat contrey.

For aH þe holy plaas þat oure lord Ihesu Cryst in hys manhode hadde halewed with hys blessyd body þorow hys walkyng here in erþe:

as þe hille of Caluary þere Cryst was do on þe crosse, and þe plaas þer Cryst was leyd in hys sepulcre, and þe plaas þere þe .iij. Maries stodyn and siȝe þe stone remowed fro þe toumbe, and þe plaas þere Cryst committyd hys modir in to þe kepyng of seint Iohñ þe Ewangelyst whan he heng on þe Crosse, and þe plaas þer Cryst apperid after hys Resurrecciouñ to Marie Mawdeleyne in liknesse of a gardyner: aboue aH þes places þis worschipeful queene made a faire Chirche.

Ab illo die quo b. Maria recessit de spelunca in qua Christus natus fuit, nullus homo neque femina nec aliquod animal

o chirche and made a riaH and a worschippeful chirche aboue alle þes placys.[1] // ffertherm*o*re[2] þ*is* quene ȝede to þe place þ*er* þe aungeH aperid to þe schepe*r*dys þ*at* ny3t þ*at* criste was bore, & in þ*at* same place did make a worschippeful and a rialle chirche, to þe wich sche ȝaf a name **Gloria in excelsis**—and[2] so hit is clepid ȝit in to þ*is* daye. and in þ*is* chirche was su*m*tyme a grete college of chanou*n*s, þe wich of special pr*i*uelege by-gu*n*ne alle her houres of þe day w*ith* **Gloria in excelsis,** as we do here in þ*is* contrey w*ith* **Deus in adiutorium**—and so men vse þe same in þ*at* chirche ȝit in to þis daye. whan seynt Elene had made þ*is* chirche, þan sche ȝede to bethleem in to þe same place þ*er* crist was bore of his moder seynt Marie, and, as hit ȝs aforseide, þe Iwys of envye wolde no3t suffre man, childe ne beest to go in to þ*at* place, for þey helde hit a cursed place; and [so] fro þe tyme þ*at* oure lady seynt Marye was go oute of þ*is* place þ*er* her sone was bore, til seynt Elene was come in to þ*at* place, þ*er* com neu*er* man, childe ne beest in þ*at* place. // And whan seynt Elene was come in to þ*is* derk place, sche founde þe same hei3e þ*at* crist was leyde in yn þe manger, and þe clo̊þes þ*at* oure lord ih*es*u crist was wounde yn, and oure lady smok—and alle þes thyngys oure lady had for3ete byhynde her whan sche ȝede oute of þ*at* place in to Egipt: [3]þe wich seynt Elene fonde alle feyre and hole, wounde togeder i*n* þe manger, and þes holy relikes seynt Elene toke awey w*ith* her, save þe manger, and bare hem i*n* to constantynopil, and þere w*ith* alle reu*er*ence and solempnite put hem in a worschepeful chirche þ*at* is cleped þe chirche of seynt Sophie. // And þere þes relikes were kept vnto þe tyme þ*at* a kyng of ffraunce, þe wich was cleped Karolus, cam in to Ier*us*alem[4] and þ*er* did many gret batailes a3eyns þe Sara3eyns and delyu*er*ed oute of prisou*n* alle cristen men þ*at* longe tyme had leye þere: and whan he had þus do, he ȝede home

[1] Harl. adds: Also in o̊þer diuerse places she made mony Chirches & ordeined archbisshoppes bisshopes prestis and Clerkes and o̊þer ministres of holy Chirch to serue god, and she yaff mony gret possessions to meynteyne & encrese goddis seruice.]

[2] H. = Cbr.] and in the place where the angel appeared to the shepherds, where she founded the church called "Gloria in excelsis," in which the canons afterwards began their hours with "Gloria in excelsis;" and in Bethleem, where in the cave, which had been shunned by the Jews, she still found the hay in which Christ was laid in his birth, and his clothes, and our lady's smock; all of which she took over to Constantinople to St. Sophia's,

[3] H. = Cbr.]

[4] H. adds: and into o̊þer Cristen Citees aboute with gret oost]

þe plaas also þere þe aungel aperyd to þe scheperdys whan Crist was bore, in þat same plaas sche dide make a faire chirche, to þe which sche 3af a name **Gloria in excelsis.** / in illam speluncam intrauit preter ista Regina.

Whan þis was do, þan sche 3ede to Bethleem in to þe same plaas þer Cryst was bore, and, as it is aforeseyde, þe Iewes of envye wolde not suffre man, childe neþer beest to go in to þat plaas, for þei helde it acursed; and so from þe tyme þat oure lady seint Marye was go oute of þis plaas þere Cryst was bore, til seint Elene was come in to þat plaas, þer come neuer man, childe, neþer beste in þat plaas. And whan seint Elene was come in to þis derke plaas, sche fonde þe same heyȝe þat Cryst was leyd inne in þe manger, and þe cloþes þat oure lordꝫ was wounde Inne, and oure lady smokꝫ: and alꝫ þes þinges oure lady forgat bihynde hir whan sche 3ede oute of þat plaas in to Egypte.

S. Helena inuenit camisian b. Marie cum aliis reliquiis.

And alꝫ þes holy Relykes seynt Elene took with hir, safe þe manger, and bare hem in to Constantynenopil, þe which is þe cheef Cytee of Grece: and þere þei were kept long tyme.

And aftirward þei were brouȝt in to þe Cytee of Acon, þe whyche is in Fraunce, þorowȝ preyer of a kyng of Fraunce þe which hiȝt Karolus, which had do many batayles aȝens þe Sarasenes and Iewes.

by constantynopil: and [þere] he siȝe aH þes Reliques aforeseyde: and þorwe grete preiour he had alle þes Relikes & bare hem home with hym vnto þe kyngdom of ffraunce and put hem in a worscheppeful chirche þat is in worschippe of oure lady, þe wich is cleped [1]akon: and þer oure lady smok and oþir Relikes be worschepped of þe cristen pepil ȝit in to þis daye. // ffurthermore,[2] whan[3] seynt Elene had made þese chirches, þan sche ȝede to þe cite of Naȝareth, þe wich is a feire cite: and þer sche made also a feire chirche and ordeyned þer-in bisshoppes, preestys & clerkys,[4] to mayntene diuine seruice. and in þis cite of Naȝareth oure lady was gret of þe aungeH. // Also þis cite of Naȝareth[5] is in þe londe and þe lordschippe of galile, and by-syde þis galile is þe hiH þe wich is cleped Thabor: and on þis hiH oure lorde ihesu crist was transfigured tofore .iij. of his disciplys, Petir, Iohñ and Iamys, as þe godspeH makeþ mynde. and þis hiH is but litel of brede, but is wondirlich hiȝe; and hit is from Ierusalem .iij. dayes Iourney and a half. and bitwix Ierusalem and þis hiH Thabor was alle þe weye þat crist ȝede with his disciplys here in erþe and preched and tauȝte and dide myraclis—and ferþer ȝede he noȝt, as in his manhede, þan bitwix þes .ij. places and oþir placys þat were bitwix hem.

from where they were removed to Aix-la-Chapelle by Charlemagne;

[1 leaf 195]

[On the margin: oure ladys smock in France.]

[2 In H. follows here the add. of MS. Roy.]

[3 H. = Cbr.]

and in Nazareth in Galilee,

[4 H. adds: and mony other ministers of holy chirch þer in and yaff hem mony gret possessions]

[5 MS. galile]

in the confines of which is the hill of Thabor, where Christ was transfigured.

Capitulum xxxv^m^

Whan þis worschippeful Quene seynt Elene had þus visited alle þese holy places and had ordeyned chirches and goddys mynystres to serue god and to [do] diuine seruice, as hit is aforseyde, and alle þing[1] was performed aftir hir wiH to þe worschip of god: þan sche gan to thynk gretlich of þe bodyes of þes .iij. kyngis þat had souȝt[6] god and worscheppe hym in his childehode. and þan þis lady araied her with a certeyn [of][7] pepil and ȝede in to [þe] londys of ynde. and whan

Then she longed to have the bodies of the 3 Kings, and went to India,

[6 MS. souȝten]

[7 Tit. & H. of]

Also seynt Elene dide make a faire and a strong Chirche aboue þe same plaas þere Cryst was bore in Bethleem; and in þat same plaas by-syde þe manger be beried[1] seynt Ierom, Paula & Eustochium, þe which were Romayns and com þider of greet deuocioun with seynt Ierom.—Aftir þis sche ȝede to þe fayre Cytee of Naȝareth̄, and þere sche made a faire Chirche, and in þe same chirche sche made a litil Chapel in þe same plaas þere oure lady was gret of þe aungeH. And in þis Chapel is a piler þat þe aungel lenyd to; and þere is hys figure in þe same pilere preentid as a seel.[2] And þis Cytee of Naȝareth̄ is in þe lond of Galilee, and bisyde þis Galilee is þe hille of Thabor: and on þis hille oure lord Ihesu Cryst was transfigured tofore .iij. of hys disciples: Peter, Iohn̄, & Iames, as þe godspel makeþ mencioun. And þis hiH is riȝt hiȝe and narwe; and it is fro Ierusalem .iij. dayes iorney & a half. And bitwix Ierusalem & þis hille Thabor was al þe weye þat Cryst ȝede wiþ his disciplis here in erþe and prechid and tauȝt and did myracles—and ferþere ȝede he not, as in hys manhode, þan bitwix þese twey plases þat were bitwix hem.

S. Helena fecit pulchram ecclesiam supra locum vbi natus fuit Christus.

[1 Harl. lith]

[2 This sentence om. in H.]

De monte Thabor,

Ista fuit via inter Ierlm & montem Thabor in qua Ihesus in sua humanitate docuit & predicauit.

When þis worschipful queen seint Elene had þus visitid aH þes holy plases and ordeyned Chirches & goddis Minystres to serue god in aH þes plases aforeseyde:

Quomodo s. Helena transiit in Indian & predicauit verbum Dei.

þan sche gan to þenke gretlyche of þes bodyes of þes .iij. kyngis and Erchebisshopes þat haddyn worschiped god in Bethlem in hys berþe: wherfore sche arayed hir with certeyn pepil and ȝede in to þes londys of Ynde. And whan sche was come, anoon sche preched

sche was come in to þes londys, sche destruyed aⱡⱡ þe synagoges and fals Mawmetys and did make chirches and Monasteries & ordeyned in hem preestis and clerkys of þe *cri*sten feiþ. // And also sche preched þe *cri*sten feiþ among þe pepil in so mochel *þat* þe feiþ *þat* was *pre*ched by seynt Thomas þe appostel and þe .iij. kyng*is*, þe wich þorwe heresies was destruyed, was renewed aȝene þorwe her *pre*chyng. ffor alle þe pepil, whan þei herde what myraclys oure lord ih*es*u *cri*st wrouȝt by þi[s] worscheppeful Quene, of þe fyndyng of þe cros and of þe nayles and of oure lady smok and þe heiȝe and þe clothis *þat* crist was woundyn yn in his childehode : þei com to her and worschepped her, and forsoke her fals lawe and toke hem to þe lawe of god, as seynt Elene tauȝte hem. þan whan *þis* was do, sche bygan gretlich to enquere of[1] þe Relikes of þes. iij. kyng*is*, and *with* grete trauayle ȝede aboute to gete hem. so oure lord ih*es*u crist, *þat* eu*er*more is redy to alle men *þat* cry to hym in trewþe and in riȝtwisnesse : as he schewed to *þis* holy Quene þe cros and þe nayles *þat* were hid depe in þe erþe, riȝt so he schewed þe bodyes of þes .iij. kyng*is* to her. so *þis* lady had swich a loos among alle þe pepil *þat* þe pat*ri*ark Thom*as* and preest*er* Iohn, *with* counseyl of [2]oþir lordys and pryncys, ȝaf to *þis* lady seynt Elene þe .ij. bodyes of þe .ij. kynges Melchior and baltaȝar, to þe worschep of god and of [þe] holy kyng*is*. // The body of þe þridde kyng, Iaspar, þe Nestorynes had bore hit in to þe yle of Egriswiⱡⱡ. and bycause *þat* seynt Elene wolde noȝt *þat* þes .iij. kynges scholde be dep*ar*ted, sche made grete menys and grete preio*urs*, and also ȝaf grete ȝiftes to þe chefe lordys of *þat* yle of Egriswiⱡⱡ: and so sche gate þe thrid body, *þat* is to seye Iaspar, and for *þis* body seynt Elene ȝaf to hem þe body of seynt Thomas þe apostil, þe wich sche had *þat* tyme in her kepyng. and *þis* body

where she renewed the Christian faith, which had been destroyed by heresies,

[1 Tit. aftir, H. for]

[2 leaf 20*a*]

and obtained the bodies of Melchior and Balthasar from the Patriarch Thomas and Prester John, and the body of Jaspar from the Nestorines, who had removed it to the isle of Egrisoulla,

in exchange for the body of St. Thomas the apostle,

goddis woord & þe cr*i*sten feiþ to þe pepil and destroyed aⁿᵗ Mawmett*is* an eresyes & brouȝt þe pepil aȝen to þe cristen feiþe thorow hir p*re*chynge.

And so þis holy queen thorow hir p*re*chyng sche gat a gret loos among þe pepil, & gret loue. And þan þe Patriarkᵉ Thomas & Prest*er* Iohñ, for þe worþinesse of þis lady and also for þe gret desire þ*at* sche had to worschipe þes .iij. ky*n*ges, and for þe gret trauayle þ*at* sche hadde in p*re*chyng and conu*er*tyng þe peple aȝene to þe cristen feiþ, þei ȝaf to þis lady þe .ij. bodyes of þese .ij. kyng*is*: Melchior & Balthasar, to þe worschipe of god and of þes .iij. kynges. The þridde body of þes .iij. kyng*is*, as Iaspar, þe Nestorynes had bor*e* it in to þe yle of Egriswyⁿᵗ. And bycause þat seint Elene wolde not þat þes .iij. kyng*is* schulde be dep*ar*tyd, sche made grete menes to þe chefe lordys of þis yle, and þorwe gret ȝiftis sche hadde þe þridde body of Iaspar, and for þis body seint Elene ȝaf to hem þe body of seynt Thomas þe apostle, þe which sche had þat tyme in hir kepyng.

S. Helena optinuit II corpora Regum s. Melchior & Balthasar.

S. Helena optinuit corpus Iaspar, pro quo dedit corpus s. Thome ap.

which has twice been taken from them and returned

of seynt Thomas hath twyes be bore awey from þat yle and allewey restored aȝeyne, for certeyn causes. // And ȝe schul vnderstonde þat in alle þe eest þer is no cristen man seiȝe[1] þat haþ be in þat yle of EgriswiH þer as seynt Thomas þe appostil lieþ, þat haþ seiȝe his body. ffor hit is a commune prophecie in aH þat contrey þat þe body of seynt Thomas þe appostel schal be translate in to þe cite of Coleyne and put to þe .iij. kyngis. and in what manere þis schal be do, þei teH & seye þat in tyme comyng, whan god wiH, þer schal be a Erchebisshoppe of Coleyne, and he schal be so wise and so myȝty þat he schal make a contract,[2] a Matrimonye bitwix þe Emperouris sone of Rome and þe Emperouris doughter of Tartaryn, and with þis contract and ffrenschip þe holy londe schal be ȝolde in to cristen mannys hondys: and in þis tyme schal þe body of seynt Thomas be translated and bore in to Coleyne and leyde by þe .iij. kyngis. and þerfore þe heretikes of þis yle, þe wich be cleped Nestorynes, take but litil kepe of his body ne þei do but litil reuerence þerto, bycause of þis prophecie. // [3]And þan seynt Elene put þes .iij. kyngis togedir in one chest, and araied hit with grete richesse, and brouȝt hem in to constantynopil with alle Ioye and reuerence, and leyde hem in a chirche þat is cleped seynt sophie. and þis chirche kyng Constantyn did make, and he alone with[4] a litil childe set vp alle þe pylers of MarbiH in þe same chirche. // And in þis chirche was that[5] tyme þe coroune of thorne þat crist was corouned with. and whan þe turkes and þe sarȝeyns com doune in to Constantynnopil and destruyed a grete partye þerof, þan þe Emperoure sent[6] to seynt lowys þat þan was kyng of ffraunce, for socour and help, and þan þis kyng lowys com with a strong honde to þe Emperour and recouered aȝene þe moost partie[7] of þe londes

[1 Tit. sithe, H. sith þat tyme]

and is believed will be taken from them the third time and brought to the 3 Kings in Cologne.

[2 MS. contrait]

Then St. Helena brought the 3 bodies in one chest to Constantinople to St. Sophia's,

which had been founded by Constantin.

[4 H. with help of god and of]

The crown of thorns, which was also there,

[5 Tit. som]

[6 MS. seynt]

[7 MS. parties]

[3] Harl. adds: þan whan s. E. had brought þe iij^{de} body, þat is to saie Iaspers, to his ij felaus, þan) was such a swete

And whan seint Elene had þis body of Iaspar, þan sche putte þes .iij. kyngis to-gider in one cheste, & arayed it with gret riches, and brouȝt hem in to Constantynopil with aH ioye and reuerence, and putte hem in a faire chirche þe which is clepyd Seint Sophie. And whan þei were brouȝt in to Constantynopil & leyde in þis chirche aforeseyd, aH þe pepil of þe contrey aboute come & visitid hem and offrid to hem wiþ gret deuocioun. And þere þei were kept long tyme, and god almyȝty wrouȝt þere many myracles to þe pepil þorow þe meritys of þes .iij. kyngis. In þis chirche of Seint Sophie was sumtyme þe Croune of þorn þat Cryst werid on hys hede. And þe Emperour of Costantynopil ȝaf þis croune to seint Lowys, þat þan was kyng of Fraunce, bycause þat þis sauoure of þes iij kynges þat aH the peple of the Contrey aboute were replete þerwiþ. & þan &c.

S. Helena ponebat III corpora Regum in vna cista & portari fecit in Constantynopolim: prima translacio III Regum.

Nota de corona spinea.

was afterwards given to St. Lewis by the Emperor of Greece, and is in Paris.

þat þe Emperour had lost: // And for his trauaile þe Emperour ȝaf hym þe coroune of thorne—wherfore þe grekes madyn mochel sorwe. and so þe grekys with grete lamentacioun,[1] and þe ffrenshe men with gret Ioye bare þis coroune of thorne oute of Constantynnopil in to parys.[2]—and ȝe schulde vnderstonde þat Constantynnopil is þe chefe cite of þe londe of grece. and whan þes .iij. kyngis were brouȝt in to þe cite[3] [4]aforseyde, þan alle þe pepil of alle þe contrey aboute com and visited hem & with gret deuocioun worschepped hem; and þer þei were kept a longe tyme.[5]

[1 H. adds: foryede it]

[2 on the margin: Crown of thornes in ffrance]

[3 H. Citee and Chirch]

[4 leaf 205]

[5 H. adds: and oure lord Ihesu Crist of his gret mercy wrought þer mony miracles þrouȝ þe merites of þese iij kyngis]

Capitulum xxxvj^{m}.

After þe dethe of þis[6] worscheppeful kyng[7] Constantyn and his holy Moder, seynt Elene aforseyde, þer began aȝene a newe persecucioun of heresye aȝens þe cristen feiþ, and also a persecucioun of dethe aȝens hem þat wolde mayntene þe cristen feiþ and þe lawe of crist. and in þis persecucioun þe grekys, þowe hit so were þat þei had many worschippeful doctours and bisshoppes of þe same contrey of greke borne, ȝit þei forsoke þe lawe of holy chirche and þe feiþ and chose hem a patriark by hem-self, to whom þei obeye ȝit in to þis day, as we do to þe Pope. and in þis persecucioun þe bodyes and þe Reliqes of [þe] .iij. holy kyngis were put at no reuerence but vttirlich set at nouȝt. and so þe[8] sarȝyns and turkys in þis tyme wonne with strong bataiH þe londys of grece and of armenye and destruyed a gret partie of þes londis. // And þan come a Emperour of Rome þe wich was cleped Mauricius, and þis Mauricius þorwe helpe of hem of Melane recouered alle þes londys aȝene: and as hit is seyde among men þere in þat contrey, þorwe counseiH of þe same Emperour þes iij. kynges bodyes were translat in to Melane. // ffurthermore hit is redde in diuers bokys in þat contrey þat þere was a Emperour of grece wich

[6 MS. þes III]

[7 MS. kyngis]

Second translation. After Constantin idolatry recommenced (under Julian), and the Christians were long persecuted; this persecution of the sword was followed by that of heretics, and by the schism of the Greeks, who neglected the bodies of the 3 Kings: wherefore God delivered these countries into the hands of the Saracens,

[8 MS. þes]

till the Emperor Mauricius recovered them with the help of Milan.

Therefore afterwards Eustorgius, who had been sent to Milan by the Emperor Manuel (and was made archbishop there),

kyng com to þe Emperour with a gret oost and werred aȝens þe Turkes and þe Sarȝynes þe which had destroyed a gret partye of þe Emperour londe, but þorow help of seint Lowys it was restoryd aȝene to þe Emperour.

Secunda translacio III Regum.

Aftir þe deeþ of kyng Costantyne and hys moder, seint Elene aforeseyde, þer bygan aȝen a newe persecucioun of eresye aȝens þe cristen feiþ, and also a persecucioun of deeþ aȝens hem þat wolde mayntene þe cristen feiþ & þe cristen lawe.

And in þis persecucioun and tribulacioun þe Grekys, þouȝ it so were þat þei hadde many worþi doctours & bysschoppes of þe same contrey of Grees borne, ȝit þei forsoke þe lawe of holy chirche and chose hem a Patriark by hem-self, to whom þei obeye ȝit in to þis day, as we do to þe pope.

And in þis tyme of eresye þe Turkys & þe Saraȝens wonne with strong power þe londys of Greece and of Armonye and destroyed a gret partye of þese londys. And after þis come a Emperour of Rome þe which was clepyd Mauricius, and þis Emperour þorow helpe of hem of Melane recouerede aH hys londys aȝene: and as it is seyd in þat contrey, þorow counseiH of þis Emperour þes þre bodyes and þe relikes of þes .iij. kyngis were translate in to Melane. Also it is founde in diuers bokys in þat contrey þat þer was an Emperour of Greece

obtained from him the bodies of the 3 Kings for Milan, and brought them over to a church of the Dominicans (St. Eustorgio).

was cleped Emanuel, and þis Emperour sent a Religious man þe wich was cleped Eustorgius in to Melane on a certeyn message:

and þan þis religious man asked of þe Emperour to haue þes .iij. bodyes of þes .iij. kyngis. and bicause þat þe Emperour louyd weH þis man, and also he was a religious and a wyse man, þe Emperour graunted to hym þes bodys of þes .iij. kyngis. and so þis Eustorgius sent þes .iij. bodyes in to Melane, and leyde hem þerin[1] yn a feyre chirche þe wich is cleped þe frere precheours, with alle solempnite and worschippe. and þere oure lord ihesu crist þorwe þe merytes of þes .iij. kyngis wrouȝt many myracles.

[1 r. þere]

Capitulum. xxxvij^m.

Than[2] aftirward by processe of tyme hit happed þat þe cite of Melane bygan to be[3] rebeH aȝens þe Emperour þe wich was cleped ffredericus: & þis Emperour sent to þe Erchebisshoppe of coloyne þe wich was cleped Reynald, for help. [Thanne this Erchebisshop of Coleigne þoruȝ helpe][4] of diuers lordys of þe londe of Melane toke þis cite of Melane and destruyed a gret partye þerof. // And in þis tyme þe gret men of þe Cite toke þe bodyes of þes .iij. kyngis and hidde hem priuelich in þe erþe. and among alle oþer þer was in þis cite a lord þat was cleped asso, and þe Emperour hated þis asso more than alle þe pepil of þe cite. and so hit happed þat in þis destruccioun of þe cite þe Erchebisshoppe wan þis lordys paleys þorwe stronge honde and lay þeryn a gret while, and þis asso was take and put in prisoun. Than þis asso sent priuelich by his kyperes to þe Erchebisshoppe of Coleyne and preyde hym þat he myȝt come and [5]speke with hym; and þis Erchebisshoppe graunted þat he scholde come to hym. so whan he was come to þe Erchebisshoppe, he byhette hym þat, ȝif [he] myȝt[6] þe

[2 MS. Whan]
[3 om. be]
Third translation (1164). When Milan was besieged by Frederic I, the bodies were hidden within the town. It was taken with the help of Rainald, Archbishop of Cologne, who took possession of the palace of Asso.
[4 added from Tit. and H.]
[5 leaf 21a]
[6 myȝt and om. in H.]

þe which was cleped EmanueH, and þis Emperour sent a Religyous man þe which was cleped Eustorgius in to Melane for a certeyn Message. And whan he had do hys message and had gete hym gret loue of þe Emperour, þan he asked of þe Emperour þes .iij. bodyes of þese .iij. kyngis. And for as moche as þe Emperour louyd weH þis man and also he was a Religious man and a wyse, he graunted to hym þes .iij. bodyes. And anoon þis Eustorgius sent þes .iij. bodyes in to Melane, and leyde hem þere in a faire Chirche þe which is cleped þe ffrere prechours, wiþ greet solempnite & worschippe. And þere þei were kept long tyme, and euermore god almyȝty wrouȝte manye miracles þorow þe merytes of þes .iij. kyngis.

Than by processe of tyme it happed þat þe Citee of Melane bigan to rebelle aȝens þe Emperour þe which was þan cleped Fredericus: and þis Emperour sent to þe Erchebisschope of Coleyne þe which was cleped Reynold for helpe: and þis Erchebisschope of Coleyne þorow helpe of diuerse lordys of Melane toke þe Citee of Melane and destroyed a greet partye þer-of. Tercia translacio III Regum.

And in þis tyme þe grete men of þe Citee toke þes bodyes of þes .iij. kyngis and hidde hem priuelich in þe erþe. And in þis Citee was a gret lord þe which was cleped Asso, and þe Emperour hated þis Asso more þan aH þe pepil in þe Citee. And in þis destruccioun of þis Citee þe Erchebisshope wan þis lordys paleys þorow strong hande and lay þer-inne a greet whyle, & Asso, þe lord, was put in prisoun. / þan þis Asso sent by hys kepers to þe Erchebisschope of Coleyne and preyde hym þat he myȝt come to hys presence pryuelich & speke with hym; and þe Erchebisschoppe graunted þat he scholde come to hym. And whan he was come to þe Erchebisschope, he preyde hym þat he wolde gete hym grace

and wolde gete hym *gr*ace of þe Emp*erour* and his love and his lordschipp*e*, he wolde ȝeue hym þe .iij. bodyes of *þis* .iij. kyng*is*. // And whan *þis* Erchebisshopp*e* herde *þis*, anoon he ȝede to þe Emp*erour* and preyde for hym, and gat hym *gr*ace and love[1] of þe Emp*erour*. and whan *þis* was do, *þan þis* lorde Asso brouȝt *pr*iuelich þes .iij. bodyes of þes .iij. kyng*is* to þe Erchebisshopp*e* of Coleyne. and þan þe Erchebisshopp*e* sent þes bodyes for[þ] *pr*iuelich by his pryue meyne a gret weye oute of þe cite of Melane; and þan he ȝede to þe Emp*erour* and preyde hym *þat* he wolde *gr*aunte hym þes .iij. bodyes of þes .iij. kyng*is*; and þe Emp*erour* *gr*aunted hym with goode wiłł. ffor þe Erchebisshopp*e* wolde noȝt speke to þe Emp*erour* tofore, for he was in douute where[2] *þat* þe Emp*erour* wolde *gr*aunte hym his askyng[1] or noone. and þan the Erchebisshop*e* openlich *with* grete solempnite and grete *pro*cessyon brouȝte þes holy seyntes þe .iij. kyng*is*[3] in to Coleyne; and þere he put hem in a faire chirche of seynt Petir worschippefullich. and alle þe pepil of þe contrey *with* alle þe reu*e*rence *þat* þei myȝt resceyued þes holy relikes. and *þer* þei be kept and worschipped of alle man*er* of naciou*n*s in to *þis* daye.[4] and þus endeþ þe *tr*anslaciou*n* of þes .iij. worschippeful kyng*is*, Melchior, balthaȝar and Iaspar.

Then Asso went to Rainald, and promised to show him the bodies of the 3 Kings if he would get him the Emperor's pardon.

So it happened, and Asso secretly brought the bodies to Rainald,

[1 H. good lordship]

who sent them out of town,

and then asked the Emperor to grant him the bodies, and got them.

[2 Tit. and H. whe*þ*er]

[3 MS. kyng; H. seintes bodies]

Then they were solemnly translated to Cologne to St. Peters, where they are still worshipped by all nations.

[4 H. and mony myracles oure lord I. C. þrou3ħ þe prayers & merites of thes iij worshipfułł kyngis euery day shew*i*t*h* þer to alł Cristen peple.]

[5 MS. a lorde]

How the 3 Kings are still worshipped in the East.

Prester John and the kings under him on Twelfth day, in regal attire, with crowns on their heads, offer three times at mass, in the Introit, Offertory, and Communion, gold, incense, and myrrh, in honour of the 3 Kings;

Prester Iohñ, *þat* is lorde[5] of ynde, and alle þe kyng*is* *þat* be vnder hym, on þe .xij. day, *þat* we clepe þe feest of þe Epiphanye, þey araye hem as kyng*is* scholde be araied, *with* her corounes on her hedys and *with* oþer riche ornamentys, and so þei go to her tempil and here masse: and thries þei offre in þe tyme of *þis* masse: the first offrynge is at þe first bygynnnyng[1] of þe masse, þe secunde offryng[1] is after þe godspeł, and þe thrydde is at þe post co*mm*une of þe masse; and þei offre gold, encense, and mirre, and *þis* oblaciou*n* þei

of þe Emperour and lordschippe and gode loue of hym & he wolde ȝeue hym þe .iij. bodyes of þes .iij. kyngis. And þis Erchebisshope was riȝt glad of hys wordis, and anoon ȝede to þe Emperour & preyde for hym, and gate hym grace & lordschippe of þe Emperour; & was delyuered out of prisoun. And þan þis lord Asso brouȝt priuelich þes .iij. bodyes of þes .iij. kyngis to þe Erchebisshope of Coleyne. And þe Erchebisschope anoon sent forþ þes .iij. kynges by hys priue meyne a greet weye out of þe Cytee of Melane; and þan he ȝede to þe Emperour preiyng hym of hys lordschip þat he wolde graunte hym þe .iij. bodyes of þes .iij. kyngis; and þe Emperour graunted hym anoon. Neþerles þe Erchebisschope wolde not speke to þe Emperour afore, for he was in doute whether þat þe Emperour wolde graunte hym or not. And þan þis Erchebisshope of Coleyne openlich with gret processioun brouȝt þes bodyes of þes .iij. worschipful kyngis in to Coleyne; and þere þei were putte in a faire Chirche of seynt Petir, and worschippefullich þei were, and be, arayed, and also worschippefullich þei were resceyued of al þe contrey. And þere oure lord Ihesu Cryst euermore werkeþ myracles to aH þe pepil, þorow þe merytes of þe preieres of þes .iij. worþi kyngis. And þus þes worschippeful kyngis were þries translated, as it is tolde afore.

De presbitero Johanne & de honore ab eo facto in regibus.

The lord of Inde, þat is cleped preest Iohñ, and aH þe kyngis vndir hym, on þe .xij. day, þat we clepe þe feest of þe Epiphanye, þei araye hem as kyngis scholde be arayed, with Crownes on her heedes, and so þei go to her temples & here her masse: and .iij. tymes þei offre at masse: / þe first offrynge is at þe first bigynnyng of þe masse, þe secounde offrynge is after þe godspeH, and þe þridde is at þe post-comune of þe masse; and at þe first offrynge þei offre gold,

and the minor lords likewise.

[1 om. aH]

do *with* grete deuocioun and grete mekenesse. and aH[1] oþir lordys of lasse degre offre also þries in þe masse, after þat her poer is. // ffurthermore aH maner of cristen men, þat be dyuyded in diuers parties & sectys and holden diuers opiniouns of heresyes, as **Nubiani, Soldini, Nestorini, Indi, Greci, Syriani,**[2] **Maronici, Ysmini, Nicholaite,**[3] **Mandopoli** &c; ȝit euery part[y] hath a certeyn deuocioun to þes iij. kyngis and to þe feest of þe Epiphanye, as ȝe schul here aftirwarde. ffor alle þes cristen heretykes and scismatikes, boþe seculers and religious, alle þes fastyn on cristemasse-daye[4] tyl aȝens þe nyȝt, and [þan][5] euery man setteþ forþ a borde, and on þat borde he wiH sette as mochel mete and drynk as may suffise for her lyuyng from cristemasse-day vnto þe .xij. daye. // And so of þis mete and of þis drynke þat is set vppon þis borde þey etyn and drynken, *with* her wyfes and her childryn, *with* alle merþe and Ioye in þis tyme. also þei liȝt a candel or a lampe, and þat schal brenne nyȝt and daye fro cristemasse [6]nyȝt in to þe xij. nyȝt byside þe same borde. ffurthermore in þe vigilie of þe Epiphanye at nyȝt, than euery frende goþ to oþirs hows *with* a candel liȝt in his hande, and whan he comeþ, at þe dore he seiþ **bona dies,** þat is to saye gode day—ffor ȝif he seyde **bona nox,**[7] þat is to seye goode nyȝt, anoon he wolde accuse hym tofore þe Iustice of þe lawe as þow he hadde do hym a gret trespas.

and so þei wake alle þis nyȝt and go from hows to hows, and ete and drynk and dawnce, and bere candelys liȝt in her handys, in tokene[8] þat þe sterre þat aperid whan crist was bore, ledde þes .iij. kyngis and alle her oost in þes dayes in to bethleem and þere was no nyȝt in þis tyme but hit was alle on daye to hem. // Also[9] on

[1 om. aH]

Also all sects in the East honour the 3 Kings and the feast of Epiphany:

[2 MS. Symani]

[3 Tit. and H. add Maromini]

[4 r. eve?]

[5 þan om. in the MSS.]

On Christmas-eve, after fasting all day till dusk, they spread tables with meat and drink, sufficient to last till Epiphany, and light a candle, and feast all that time with their families in great mirth;

[6 leaf 215b]

and the day before Epiphany, after sunset every man goes to his friend's, and entering, says, 'Good day to you,'—for to say Good evening or Good night is considered a great offence—

[7 H. vel bonum vesperum sit vobis]

and all that night they wake and go from house to house, eating and dancing, with burning candles in their hands, in memory of the star which led the 3 Kings to Bethleem.

[8 Tit. differs here somewhat, following closely the Lat. t.]

9 The following passage, till ffurthermore whanne Tartarins grewen and waxen stronge (p. 148), is wanting in MS. Tit.

at þe secounde offrynge Ensense, and at þe þridde Mirre. And oþer lordys of lesse degree offre also .iij. tymes at þe masse, after her power is. / þer be also diuerse sectys and partyes of crysten men, and euerych holt hys oppiniouⁿ and hys bileue by hym-self, and do certeyn deuociouⁿ & reuerence to þes .iij. kyngis and to þe feest of þe Epiphanye; ffor aH þes Cristen men, al-þouȝ þat þei be heretykes and of mysbileue, ȝit þei do greet reuerence to þes .iij. worþi kyngis, as ȝe schul here aftirward. For aH þes Cristenmen and heretikes, of what degre þat þei be of, þei faste on Cristemasse-day til aȝens nyȝt; and euery man in worschippe of þe feest wiH sette forþ a bord, and on þat bord he wil sette as moche mete & drynk as may suffyse for her lyuynge fro Cristemasse-day in to þe .xij. day;

and also þei haue diuerse laumpys & candelys brennynge niȝt and day in aH þis tyme.

And in þe vigile of þe Epiphanye at nyȝt euery freend goiþ to oþer hows with a candel lyȝt in hys hande, and whan he comeþ to þe dore, he seiþ // **Bona dies sit vobis,** þat is to seye: good day be to ȝow!—for ȝif he seyde **Bona nox vel bonum vesper sit vobis,** þat is to seye: good nyȝt or good eve be to ȝow, anoon he wolde accuse hym to-fore þe Iustyse of þe lawe as þouȝ he hadde do to hym a gret wrong. / And so þei wake aH þe nyȝt with gret Ioye and myrþe,

in token

þat þe sterre þat apperyd whan Cryst was bore, ledde þes .iij. kyngis and aH her oost in þes .xij. dayes in to Bethleem and þer was no nyȝt in þis tyme but it was euermore daye to hem. /

On Epiphany all sorts of Christians come from far to the Jordan, with their bishops and priests, with crosses, censers, and candles, and there, each sect in a special place, lay down their crosses, and read in Latin the gospel Cum natus esset Jesus,

þe xij. daye aꝧ man*er* of cristen men, of what secte þat þei be, þei come fro ferre contreys, with h*er* bisshopes, [abbotes] and preestys and oþir Religious, w*ith* crossys of siluer and sensers, and so go to þe wat*er* of Iordañ, þe wich is fro Ier*usalem* .v. myle. and whan aꝧ þe pepil is come to þe water, þan eu*ery* party, þat is to seye eu*ery* secte, stondeth togeder in a certeyn place by hem-self,[1] and þan eu*ery* secte takeþ his crosse & leiþ hit downe on þe grounde, and rede þ*is* godspeꝧ, eu*ery* secte in his owne tonge (!), þat is to sey[2] **Cum natus esset Ihesus etc**; and whan þe godspeꝧ is redde, þan eu*ery* partye w*ith* grete deuocioun and reu*er*ence worschippeþ his cros and offreþ þ*er*to as eu*ery* man is of powe*r*e— and þ*is* is do in mynde and in tokene of þe .iij. kyng*is* þat offrid ȝiftes to god almyȝty. aftir þ*is* þei go alle in a p*ro*cessyoun to þe place þ*er* crist was baptiȝed of seynt Iohñ þe baptist: and þer þei rede in latyn þ*is* godspeꝧ **In illo tempore venit Ihesus a Galilea ad Johanem vt baptiȝaretur ab illo in hoc Iordane in isto loco,** This is to seye: on a tyme oure lord ihes*u* com fro galilee to seynt Iohñ to be baptiȝed of hym in þ*is* Iordañ in þ*is* place. and whan þ*is* godspeꝧ is redde, þei blesse þe water and wasshe þe crossys in þe same water.[3] þan sike men and blynde go naked in to þ*is* water and wasshe hem, and buȝt alle hole. // And whan þ*is* is do, þ*an* eu*ery* man and party goþ home aȝene in to his owne contrey þ*at* þei com fro. and bitwix þ*is* Iordan and Ier*usalem* is a litil wildernesse þe wich is cleped Montost: and in þ*is* wildernesse seynt Iohñ baptist dwellid and prechid and þere oure lorde ih*esus* come to seynt Iohñ to be baptiȝed of hym; and *in* þ*at* same desert god allemyȝty fasted .xl. dayes and .xl. nyȝtes.[4]

[1 Harl. adds: & noman shaꝧ speke a worde]

[2 H.: & þan euery sect, of what tong that he be, shaꝧ Rede þe gospeꝧ in lateyn)]

and then worship their cross and make offerings after their power, in memory of the 3 Kings; then they proceed to where Christ was baptized, and there read the gospel In illo tempore venit huc I. a Galilaea ad Johannem, ut hic baptiȝaretur ab eo in hoc Iordane in isto loco, and then bless the water and wash the crosses in it; and sick people going naked into the water are cured.

[3 MS. adds: and wasshe hem and be alle hole]

In the desert between Jerusalem and the Jordan, called Montost, St. John Baptist preached, and there Christ came to him to be baptized, and fasted 40 days.

[4 Harl. adds: Also aꝧ þes Cristen heretikes & diuerse sectes þat dweꝧ so fer þat þey mow not come to this water of Iordan), þey goo on the xii^th^ day to þe next water, bisshoppes, prestes and Clerkys & oþ*er* peple; and whan þey be come to þe water, þan þey stond aꝧ in a certeyn) place & offer iij yftes to the Crosse in token of the iij kyngis, & þan þey Reded þis gospeꝧ

Also aH man*er* of men, of what secte þat he be, þei come on þe .xij. day in a p*rocessioun*, w*ith* preestys & Clerkys, and w*ith* Crossys of syluer to þe wat*er* of Iordan, þe which is fro Ier*usalem* v myle. And whan þei be come to þis wat*er*, þan eu*ery* p*ar*tye, eu*ery* secte stondiþ to-gyder in a c*er*teyn plaas by hym-self, and leye her Crossys downe on þe grounde,

and þere þei rede þis. godspeH in latyn: **Cum natus esset Ihesus in Bethleem Iude &c.** / And whan þis gospeH is redde, þan eu*ery* p*ar*tye wiþ gret deuocioun worschippeþ hys Cros and offriþ þ*er*to—and þis is do in mynde of þe .iij. kyng*is* þat offrid ȝiftys to god.

And whan þis is do, þan þei go aH in a p*rocessioun* to þe plaas þ*er*e Cryst was baptiȝed of seint Iohñ þe baptist: and þ*er*e þei rede þis godspel in latyn **Venit Ihesus a Galilea ad Iohanem vt baptiȝaretur ab illo in hoc Iordane in isto loco &c.**, / þis is to seye: our*e* lord Ihesus come fro Galile to seint Iohñ to be baptiȝed of hym in þis Iordan in þis plaas. And whan þis godspeH is red, þan þei take her Crossys & wassche hem in þe wat*er*, þe which þei blesse first. And oþ*er* men þat be fer fro þis Iordañ and mowe not come þider, þei go on þe .xij. day to þe next wat*er* þat is neiȝe hem, in a p*rocessioun*, w*ith* preestis and Clerkys and wiþ her Crossis, and do in þe same man*er* as it is afore-seyde, and rede þis godspeH afore-seyde **Cum natus esset Ihesus &c.** And whan þis is do, þan eu*ery* man goiþ hom aȝene, pleiynge w*ith* applis in þe weye þe which be cleped aranȝa: and þes applis in þat tyme be rype.

Cum natus esset Ihesus, & whan þis gosspeH is redde, þan þis bisshoppis & prestis blesse the water & wassh þe Crosse in þe same water, & þan mony seke men, as it is aforesaid, be hole by the grace of god. þan euery man w*ith* gret Ioye goth home in to his Contrey, and þey pley w*ith* apples in the way which be cleped aranȝa—& þes apples in this tyme of the yere be Ripe.

Also all bishops and priests in the East every day after mass read the gospel Cum natus esset in their own tongues, instead of In principio;

Also bisshopes, [abbotes] and alle oþer preestys, of what tonge or of what secte þei be, euery day after her masse þei seye þis godspeH **Cum natus esset Ihesus,** as we in þis contrey seiþ aftir masse **In principio;** but euery secte seiþ hit in his owne tonge, and noȝt in latyn, safe on þe .xij. day onlich.[1] but hit is redde diuerslich, riȝt as hit was do: ffor in Ierusalem hit is redde þus: **Cum natus esset Ihesus in Bethleem Iude in diebus Herodis hic Regis, Ecce magi venerunt ab oriente huc dicentes.** also yn [2]Bethleem and in alle þe diocese aboute hit is redde þus: **Cum natus esset Ihesus in diebus Herodis hic & Iudee Regis, ecce & cetera.** also oþer cristen men by whos [londis] and placys þis .iij. kyngis in her goyngoute and in her commyng-aȝene passed by, for[3] a special deuocioun þat þei haue to þe .iij. kyngis, þei rede þis godspeH in þis wyse: **Cum natus esset Ihesus in Bethleem Iude in diebus Herodis Regis, ecce magi Reges gloriosi cum magna ambicione ab oriente venerunt & per nos transierunt.** and þus alle þes diuers sectys rede þis godspeH as hit was do þere among hem. also þe[4] sarȝins þat be of Makometys lawe, and oþer turkys haue þes .iij. kyngis in a special reuerence: ffor in alle þe templys in her contrey þat were sumtyme cristen þe wich þei haue destruyd, alle þe ymages þat were in þe tempil[s] þei defowled and with knyfes ket of her nosys and put oute her yen for despite, but þe ymages of þes .iij. kyngis þey suffre allewey stonde stiH without any defowlyng.

[1 H. as it is aforsaide] and it is read differently in Jerusalem,

[2 leaf 22a] in Bethleem,

and where the 3 Kings passed.

[3 H. in Reuerence & in worship & for]

[4 MS. þes] Also the Mahometans honour the 3 Kings, for they do not destroy the images of the 3 Kings, as they do all others in the Christian temples.

Sects in the East: Nubiani, in the kingdom of Melchior, are good Christians.

FErthermore, as towchyng þes sectys of heretikes aforseyde: þe first secte is cleped **Nubiani:** and þes be of þe kyngdom of Arabie and of Nubye þer as Melchior was kyng. and þes be trewe cristen men; and þei haue a special prerogatife tofor alle oþer cristen men for worschippe of her kyng. & þe preestis

Their priests,

Also aH þe Bisschoppes & *pr*eestis eu*er*y day þei seye aft*er* her masse **Cum natus esset Ihesus,** / as we in þis contrey seye **In principio** aft*er* masse; but eu*er*y sect*e* seiþ it in hys owne tunge, & not *in* latyn, safe on þe .xij. day, as it is aforeseyde. And also þei rede þis gospeH in diu*er*s man*er*:

as in Ier*usalem* it is redde þus: / **Cum natus esset Ihesus in Bethleem in diebus Herodis hic Regis, Ecce magi venerunt ab oriente huc dicentes &c.** /

Also in Bethleem and in þe diosys aboute it is redde þus: **Cum natus esset Ihesus in diebus Herodis hic & Iudee Regis &c.** . Also [in] þe plases þ*er*e þes .iij. kyng*is* rode by,

aH þes[1] preestis [1 r. þe]
rede it þus: **Cum natus esset Ihesus in Bethleem Iude in diebus Herodis Regis, Ecce magi Reges gloriosi cum magna ambicione ab oriente venerunt & per nos transierunt &c.** . And þus eu*er*y sect*e* redeþ þis gospeH in diu*er*s man*er*e.

Also Sarsyns and Turkys haue þes þre kyngis in gret worschippe & in gret' deuocioun.—There[2] is also a *pr*ophecie in þe eest among þes Nestorynes of seynt Thomas þe apostle, þe which is þis: ¶ þei seye þat in tyme comyng, whan god wil, þ*er* schal be a Erchebisschop of Coleyne and he schal make a cont*r*acte and a matrimonye bitwix þe Emp*er*ours sone of Rome and þe Emp*er*ours dou3t*er* of Tartary, and w*ith* þis matrimonye þe holy lond schal be 3olde in to cristenmannys honde: and in þis tyme schal seint Thomas þe apostil be translatyd and brou3t in to Coleyne & leyd by þes .iij. kyng*is*. And þ*er*fore þes Nestorynes do no reu*er*ence to seynt Thomas by-cause of þis *pr*ophecye; neiþ*er* þei do no worschippe to þes .iij. kyng*is*; and [2 cf. p. 132; the whole passage is out of place here]

when going to the altar, have crowns on their heads, in memory of the 3 Kings.

of her contrey, whan þei go to þe autere, þan þei haue crounes of gold or ellis ouer-gilt on her hedys: and þat þe[i] do in tokene þat þe .iij. worschippeful kyngis with crounes on her hede[s] offrid ȝiftes to god allemyȝti in Bethleem.

Soldini, in the kingdom of Balthasar, who have their name from a heretic Soldinus, are partly corrupt in the faith.

There is also an oþer secte þe wiche is cleped **Soldini**: and þes be of þe kyngdom of godolye and of saba þer as Baltaȝar was kyngⁱ. but þei were in party corrupt in þe feiþ, and þei toke her name of a heretike þat was cleped Soldinus. but þes men be noȝt holde in so grete reuerence as þe Nubyans, for þei kepe noȝt þe feiþ so trewlich as þei do. and her

In going to the altar their priests have gold, deacons incense, and sub-deacons myrrh in their hands.

preestys, whan þei schul syng her masse, þei bere golde in her hande to þe autere, and þe decone bereþ encense, and þe southdecone bereþ mirre: and þis þei do in tokene þat þe .iij. kyngis offrid to god allemyȝty golde, encense, and Mirre.

Nestorini, in the kingdom of Iaspar, are black Ethiops, and bad heretics.

Also þer is an oþer secte þe wich be of þe kyngdom of Thaars and of þe yle of Egriswiꝑ þer as Iaspar was kyng, and þei be cleped **Nestorini**.[1] and þei be þe worst heretikes in þe worlde; and for þe moost party þei be blak Ethiops; and alle men of oþer sectys hate hem gretelich. & her preestis, whan þei go to masse,

At mass they curse those who helped to take away the body of Jaspar.

þei curse alle men þat were of counseyꝑ or helpyngⁱ to do awey þe body of her kyngⁱ Iaspar. // fferthermore ȝe schul vnderstonde þat þes Nestorynes forsoke preester Iohñ and Thomas her patriarkⁱ and were rebel aȝens hem and aȝens þe lawes of holy chirche.

They forsook Prester John and the faith: wherefore God took vengeance on them.

[1] Harl. adds: for þey toke þis name of an heritike þat was cleped Nestorinus. (*Then follows:*) And þese heretikis be oute of aꝑ Reason) apostatas fro the faith of holy Chirch̄, for þey forsoke aꝑ þe faith and the lawe of holy Chirch̄, as ye shaꝑ here afterward. & þes [Nest. do no] Reuerence ne worship to the iij kyngis; & whan her [bishopes ordeyne] prestes, þan they make hem swere þat þey shaꝑ in her [masse curse h]em that were of Conseꝑ or of assent or helping [to do awey þe b]oody of her kyng Iasper. But þes nestorinus be odious [& in g]ret dispite to aꝑ other sectes. & for the most party þey be blacke Ethiopes; and þey peynt god and oure lady &

whan þei make *preestis* among hem, þei make hem swere *þat* in her masse þei schul acurse aⁿ hem þat were at þe co*un*seil & helpy*ng* to do awey þe body of her kyng Iaspar. And þes Nestorynes be þe worste heretykes in þe world, and for her cursydnesse þei were wondirliche destroyed.

þe iij kyngis & seint Thomas in her Chirches aⁿ in blacke, and þe deveⁿ al white—and þis þey do in dispite of aⁿ o*þer* Cristen men. Ferthermore ye shaⁿ vnderstonde *þat* þes nestorinus aforesaide were þe worst heretikis of the world, for þrough her heresie *þer* were xl kyngdomes in the Est enfecte & corrupt. & þes nestorinus forsoke p*re*ter Iohn̄ & Thomas her patriarch & were Rebeⁿ ayenst hem & her lawes & ayenst þe lawes of holy chyrch a long tyme, In so moch *þat* þey wold not be Reuoked fro her wickednesse for no prechyng nor teching of doctours of holy chirch. So afterward, &c. (The words in brackets are cut away in the MS.)

so aftirwarde, as þe wiłł of god was, on a tyme
In 1268 there broke out a rebellion among them, by shepherds, called Tartars, who, commanded by a smith, destroyed the whole country.
per rysen in þe same londe of þes Nestorynes a gret
multitude of pepil, as of schep*er*dys and o*þer* laborers
and bonde men, a3ens her owne nacion,[1] þe wich
pepil cleped hem-self Tartaryns, [and þes Tartaryns][2]
made [3]a smyth her capteyn and her chefe lorde, and
so þorwe stronge power þei destruyed alle þe kyngdoms
and þe londys of þe Nestorynes and destruyed ałł þe
pepil[4] *with*oute any *mer*cye, as þe wiłł of god was, and[5]
toke her castelles and citees and many grete townes.
and[6] whan þes Tartarynes had þus conquered þe londys
and þe kyngdoms of þes Nestorynes, þan þe Nestorynes
Then the Nestorines applied to Prester John for help, promising to return to the faith and to be tributary to him. He was willing to help them; when the 3 Kings appeared to him in his sleep, charging him not to help the Nestorines, who were destined for destruction.
3ede to Preest*er* Iohñ and bihette hym þat þey wolde
turne a3ene to her ferst lawe and be tributary to hym,
so þat he wolde helpe hem. and Preest*er* Iohñ anoon-
ri3t was in goode wiłł to helpe hem. þan on a ny3t, as
Preest*er* Iohñ laye in his bedde and slept, þe .iij.
kynges apperid to hym[7] and charched hym þat he
scholde in no man*er*e do no helpe ne soco*ur* to þe
Nestorynes: "ffor hit is goddys wiłł þat þei schul
vttirlich be destruyed for her malice and for her
wikkednesse." ¶ And whan þes Nestorynes herde telle
þat Preest*er* Iohñ had swych a visyou*n* of þes .iij.
Yet Prester John, following the advice of his counsellors, who had been bribed by the Nestorines,
kyng*is*, þei 3ede aboute to þe grettest lordys þat were
aboute preest*er* Iohñ, and 3af hem grete 3iftes to speke
to her lorde þat þei my3t haue su*mm*e helpe of hem.
¶ And þan diu*er*s lordys 3eden and counseiled preest*er*
Iohñ þat he scholde take no kepe of dremys ne*þer*
of swich visions, but he scholde holde his first *pur*pos
and helpe þes Nestorynes. and þan Preest*er* Iohñ
sent his eldest son, David, to their assistance.
assentid to her counseiłł and sent his oldest sone, þat
was cleped dauid, *with* a strong oost and a gret

[1] MS. nacions]
[2] om. in the MS.; H. and]
[3] leaf 22*b*]
[4] H. killed all the peple both old & yong]
[5] Harl.: and þen þes Tartarines toke ałł her Castellis & gret Citees and dwellid in hem, and yet done in to þis daye. and so þey toke among her gret Citees iij Citees þe which be cheff in ałł the Contrey: one Citee is clepid Cambalech, þat o*þer* is clepid Thaures, and þe iij*de* is clepid Baldach, þe which Baldach is the Citee þe which of old tyme was clepid Babiloyne.

For on a tyme þere risen in þe same lond of þes Nestorynes sodeynlich a gret multitude of þe same peple aȝens her owne nacioun, þe which pepil clepyd hem-self Tartarynes;

and þes Tartarynes made a smythē her capteyn and her cheef lord, and wiþ strong power þei destroyed aH þe londys and contreyes aboute and kilde aH þe pepil þat þei myȝt take, boþe man, woman & childe, with-oute any mercy.

And whan þes Tartarynes had conquered þes Nestorynes and aH her londys, þan þes Nestorynes ȝede to preest Iohn̄ and preyde hym of helpe and ȝaf hym gret ȝiftes;

and anoon þis Preestre Iohn̄ was in good wille to helpe hem. And on a nyȝt as Preestre Iohn̄ lay in hys bed & slepte, þe .iij. kyngys apperid to hym and chargyd hym þat he schulde in no manere helpe ne counfort þes Nestorynes, for it was goddis wille þat þei schulde vtterlich be destroyed for her malice and her wikkydnesse. And whan preest Iohn̄ was awaked out of hys slepe, þan he tolde þis visioun to hys lordys þat were next aboute hym and of hys counseiH. And bycause þat þes Nestorynes had ȝeue to þes lordes þat were aboute Prestre Iohn̄ gret and ryche ȝiftys to be helpyng to hem, þei counseyled Preester Iohn̄ þat he schulde take no kepe of swych visiouns but þat he schulde holde hys first wille and his first purpos and help þes Nestorynes. And þan Preestre Iohn̄ assentyd to her counseyH and sent hys eldest sone, þe which was clepyd Dauid, with gret multitude of pepil aȝens þe

III Reges apparuerunt presbitero Iohanni.

Presbiter Iohannes misit auxilium Nestorinis contra preceptum III Regum.

[6] From here to p. 150, 2 (: and whan þes ij peplis mettyn) MS. Tit. (and Douce) differ in the text, and verbally follow the Lat. text.

[7] Here ends MS. Harl. (: appered to hym ferefully . . .).

multitude of pepil in helpynge of þes Nestorynes.
[1 Here Tit. again = Cbr.] 1and whan þes .ij. peplis mettyn togedir, þe Tartarynes
But David and his army were slain in battle by the Tartars. had þe victorie and kylde þis dauid and alle his
oost, in so mochel [þat] þer skaped neuer one, and 4
also þey destruyed many londys, citees and castels þat
were longyng' to preester Iohñ. and whan preester Iohñ
Prester John now repented, and asked forgiveness of God and the 3 Kings. herde tel hereof, þan he was sory þat he had do aȝens
þe commandement of þe .iij. kyngis þat apperid to hym : 8
and þan in grete sorwe of hert he asked god mercy and
[2 om. on a tyme] þe .iij. kyngis and [prayed] hem of helpe and grace.
Then the 3 Kings appeared to the Emperor of the Tartars, and commanded him not to do any more harm to Prester John, and to make a final peace with him, but to retain his conquests. þan þe .iij. kyngis aperid on a tyme to þe Emperour
of Tartaryn, as he laye on a tyme[2] in his bedde, and 12
charged hym þat he scholde do nomore harme to
Preester Iohñ, but he scholde sende to hym &[3] make a
[3 MS. a] final pees with hym for euermore; // But þe londys
and þe castels þat þe Emperour had wonne of Preester 16
Iohñ, he scholde kepe hem stille to hym-self', "ffor
he was inobedient to oure commandement." þan þe
Emperour anoon, þow he were a Paynym, ȝit he was
Peace was made, and it was stipulated that henceforth the eldest son of the one should marry the daughter of the other—and so it continues still. sore agast of þis visioun: and anoon he sent to 20
preester Iohñ Messangers and made a fynal pees bitwix
hem for euermore, In so mochel þat þe Eldest sone
of þat o lorde scholde wedde þe doughter of þat oþer
lorde euermore aftir in to þe worldys ende—and so hit 24
is contynued ȝit in to þis day. so afterwarde þis
[4 leaf 23a] Informed of the life and deeds of the 3 Kings, the Emperor appointed that his eldest son and his successors' sons for evermore should be named after the 3 Kings. So the Nestorines were destroyed, and from that time live dispersed in divers countries under tribute, like the Jews. [4Emperour enquered of þes .iij. kyngis, of her lyfe and
of her dedys: and whan he was enformed of hem and
of her lyfe, þan in mynde and in worschep of þes .iij. 28
kyngis þe Emperour ordeyned þat his first sone and
alle þe childryn of his successours scholde bere þe name
of þes .iij. kyngis for euermore after. ¶ And þus [þes]
Nestorynes were destruyed and put oute of her londys 32
and kyngdoms, and were dwellyng' aboute in diuers
contreys vnder tribute, as Iwes in oþir contreys dweH
vnder tribute ;[5] but ȝit summe of hem dweH in þis yle
of EgriswiH & paye þerfore a gret tribute euery ȝere. 36
[5 om. dwell—trib.]

Tartarynes an in helpynge of þes Nestorynes. And whan þes .ij. peples mette to-gyder, þe Tartarynes hadde þe victorye and killed Preester Iohñ sone and aH hys men, in so moche þat þer scaped not one, and also þei destroyed many Castels & Tounes þat were longynge to preester Iohñ. And whan Preestre Iohñ herd telle here-of, he was sory þat he had do ayens þe comaundement of þe .iij. kyngis: and þan he cryed to god of mercy & of helpe, and also to þe .iij. kyngis.

Filius presbiteri Iohannis occidit cum omnibus suis.

Presbiter Iohannes pma ductus inuocabat auxilium III Regum.

And anoon þes .iij. kyngis apperid to þe Emperour of Tartaryn as he lay in hys bedde, and charged hym to seese and do nomore harm to Preester Iohñ and make a final pees with hym for euermore; but þe londys & þe Castelles þat he hadde wonne, he schulde kepe hem stille, bi-cause of hys inobedience.

III Reges apparuerunt Imperator Tartaroum & monuerunt eum ut desisteret persecucione presb. Iohannis.

And anoon whan þe Emperour awoke, he was agast of þis visioun, and anoon sent' Messangers to Preester Iohñ and made a fynal pees with hym for euermore,

In so moche þat þe eldest sone of þat o lord' schulde wedde þe douzter of þat oþer lord euermore after.

And whan þe Emperour of Tartaryn was enfourmed of þes .iij. kyngis, þan he louyd and worschipped euer aftir þes .iij. worþi kyngis and ordeyned þat hys sones schulde bere þe names of þes .iij. kyngis euermore after. And þus þes wikkyd heretykes, þes Nestorynes, were destroyed and put out' of her londes, and dwelle aboute in dyuers contreys aboute vndir Tribute.—

Also þer is an oþir secte þe wich be cleped **Indy:** and þes be of *pr*eest*er* Iohñ londe. and þei bu3t gode *cris*ten men. and þe preest*is* of *þis* londe, whan þei seye masse, þei hange a croune of gold ou*er* þe autere; & þe preest and þe dekene and þe southdekene þei mete togeder on thre partyes, and so þei go to þe autere: and *þis* þei do in tokene þat[1] þe .iij. kyng*is* mettyn sodeinlich togedir in a hi3e-wey3e þe wich was dep*ar*ted in to .iij. weyes and so þorwe ledyng of þe sterre þei 3ede in to Bethleem and offrid 3iftes to god allemy3ti.

Indi, in Prester John's country, are good Christians. Their priests, when going to mass, hang a crown of gold over the altar, and the priest, deacon, and sub-deacon meet from 3 different sides, in memory of the meeting of the 3 Kings.

[1 MS. of]

There is also a noþir secte þe wich be cleped **Greci.** and her *pr*eestys haue wyfes; and þei bileve in þe fadir and in þe sone, but no3t in þe holigost; also þei seye þer is no *pur*gatorie. and whan þei synge masse, þan þei kit a scheuere of brede, and þat is made fowre-sware, and *þis* brede þei put *in* a disshe of gold or of syluer, and aboue þat þei leye a sterre, and þat

The Greek church differs in some points from the Latin church. Their priests at mass put the square host, cut out of a slice of bread, in a dish of gold or sliver, and cover it with a star and a white

[1] Ther be also many oþir sectis þe which do special reuerence to þes .iij. kynges: Of þe which I schal telle 3ou somme. *þer* be **Nubiani**: and þes be of þe kyngdom of Arabye and of Nubye þere as Melchior was kyng; and þei be trewe cristen men. And her preestis, whan þei go to þe autere, þei haue Crounes of gold or of syluer & gilt on her hedys: and þat þei do in tokene þat þe þre kyngis with crownes on her hedys offryd 3iftes to god almy3ty in Bethleem. [1 cf. p. 144]

Soldini: þes be of þe kyngdom of Godolye and of Saba, þere as Balti3ar was kyng; and þes be sumdel corrupt in her feiþ. And her preestes, whan þei schul synge her masse, þei bere gold in her handys to þe autere, and þe dekene bereþ ensense, and þe southdeken beriþ mirre: and þis þei do in tokene þat þe .iij. kyngis offrid to god almy3ty gold, ensense, & mirre.

Indi: þes be of Preester Iohñ londe; and þei be gode cristen men. And her preestes be markid in þe forhede and so doune along on þe nose with a hote yren: and þat is þe mark wherby preestes of Ynde be knowe. And whan þei seye her masse, þei hange a Croune of gold ouer þe autere; an þe preest and þe dekene and þe southdekene metyn to-gydir on þre partyes & so go forþe to þe autere: and þat þei do in tokene þat þes .iij. kyngis sodeinlich mette to-gedir in a .iij.-weye schedyl and so 3ede into Bethleem and offryd to god.

Greci: þe preestis of þe Gregis haue wyfes; and þei bileue in þe fadir and in þe sone, but not in þe holy goste; and þei seye þat *þer* is no purgatory. And whan þei wil seye masse, þan þei kitte a schevere of breede, and þat is made fowre-sware, and þis breede þei put in a dysshe of gold or siluer, and aboue þat þei leye a sterre, & þat [is] hilyd with a faire white cloþe.

cloth, and after offertory they put this dish over their heads, and carry it about the church with censers and candles.

is heled *with* a feyre white clothe; and aftir þe offertorie of þe masse, þan þei take *þis* disshe *with* þe oost and *with* þe sterre and set hit an-hiȝe vppon her hede, and so *with* sensers and *with* candels þei go aboute þe chirche, *with* gret reu*e*rence, and aȝene to þe autere; þan aH þe pepil fallip downe in to þe grounde and dop worschip to þe sacrifice. and *þis* þei do in tokene *þat* þes .iij. kyng*is* *with* grete ȝiftis souȝten god allemyȝty in Bethleem and þorwe ledyng of þe sterre com to þe manger *þer* he laye and *þer* þei fil downe and worschipped hym.

[1 MS. Symani] [2 MS. ynde]

Syriani, in Syria, of little heresy, who specially worship St. Barbara, swear by the gospel and by the 3 Kings.

[3 MS. Smys]

Also *þer* is an opir secte þe wich be cleped **Syriani**[1]: and þes be men of yude[2] bore—for *þat* londe aboute Ier*usalem* þe wich of olde tyme was cleped yude[2], is now cleped Surye.[3] but þes men haue but litil of heresye among hem. and þei do grete solempnite to seynt barbare and waken aH her nyȝt, as men in *þis* contrey do on seynt Iohn̄[4] nyȝt, and þan eu*e*ry frende goþ to opir and bereþ diu*e*rs seedys aboute, þe wich schul be sowe in gardyns. and þes men whan þei schul swere tofore þe Iustise for any cause, þan þei swere by þe godspeH and by þe .iij. kyng*is*: and *þat* þei do in tokene *þat* *þis* .iij. kyng*is* souȝten god aHmyȝti [5]in þe londe[6] of Iwes.[7] ¶ There is also an opir secte þe wich be cleped **Maronici**: and þes dweH in diu*e*rs londys aboute. and her preestys and dekenys and southdekenys haue wyfes. and þei seye no masse in aH þe ȝere but at þe feest of Cristemasse and Ester, and þan þei seye masse of seynt Thomas þe apostil and of þe .iij. kyngys.[8]

[4 Lat. Martini]

[5 leaf 235] [6 MS. longe] [7 In the Latin text follow here: Armenii, Georgiani, Iacobitae]

Maroniti are heretics, who live dispersed. They only say mass at Christmas and Easter, of St. Thomas and of the 3 Kings alternately.

[8 In the Latin text follows Copti]

¶ Also *þer* is an op*er* secte þe wich be cleped **Ysimini**. and her preestys, whan þei haue seyde her masse, þan þei blesse þe pepil, *þat* god rewle hem and lede hem as he led þe .iij. kyng*is* by a sterre in to bethlee*m*.

Isini, in Egypt: their priests after mass bless the people, that God lead them as he did the 3 Kings.

And after þe offertorye of þe masse, þan þei take þis dysshe with þe breed & þe sterre and sett it on hiȝe vppon her heede, and so wiþ sense & kandelys þei go aⱧ-aboute þe chirche, with grete reuerence, and aȝen to þe autere.

And þan aⱧ þe pepil falleþ doune anoon in to þe grounde and doiþ worschippe to þe sacrifice. And þis þei do in token þat þes .iij. kyngis wiþ grete ȝiftes souȝt god almythy in Bethleem and þorowȝ ledyng of þe sterre com to þe manger þere he lay, and þere þei fille adowne and worschiped hym.

Suriani:[1] þes men whan þei schul swere to-fore a Iustice for any cause, þan þei swere by þe godspeⱧ and by þe .iij. kyngis: and þat þei do in tokene þat þe .iij. kyngis souȝt god almyȝty in þe lond of Iewes. [1 MS. Sunani]

¶ **Maronici**: her preestys and dekenys and south-dekenys haue wyfes; and þei seiȝe no masse in aⱧ þe ȝere but in Estyr and in Cristemasse, and þan þei seiȝe masse of seint Thomas þe apostil and of þe .iij. kyngis.

¶ **Ysmyni**: he[r] preestis, whan þei haue seyde masse, þan þei blesse þe pepil, þat god rewle hem and lede hem as he ledde þe .iij. kyngis by a sterre in to Betheleem.

Maronini: they say at the beginning of any thing, "In the name of God and the 3 Kings."

// Also *per* is an o*per* secte *þe* wich be cleped **Maro*m*ini.** ¶ and *þes* men, whan *þei* bygynne any thyng[1] or seye any thyng, *þei* sey: in *þe* name of god and of *þe* .iij. kyng*is*. ¶ Also *per* is a secte *þe* wich be cleped **Nicholaite.** ¶ and *þes* men vse to ȝeue eu*er*y daye thre maner of almesse in *þe* worschipp of god and of *þe* .iij. kyng*is* to poure pepil aboute. ¶ Also *per* is an o*þer* secte *þe* wich be cleped **Mandopolos.** ¶ and *þes* holde no special feiþ ne*þer* heresye, ne *þei* haue no preest*is* among[t] hem. and onys in *þe* ȝere *þei* wiłł go ałł togeder a-pro*c*essiou*n* to chirche fastyng, and *þat* schal be on a sunday, and *þere þei* wiłł here masse in *þe* worschippe of god and of *þe* .iij. kyng*is*. ¶ And *þis* alle *þes* diu*ers* sectys and cristen men haue many o*þ*ir special deuociou*n*s to *þes* .iij. worschippeful kyng*is*, *þe* wich were longe to telle; but ȝe schul vnderstonde *þat* in alle *þe* contreis[1] of ynde and *in þe* eest and in ałł *þe* londys and kyngdoms *þere þes* .iij. kyng*is* were lordys, alle maner of pepil haue *þes* .iij. kyng*is* in grete reu*er*ence and deuociou*n*, mochel more *þan* men in *þis* contrey.

Mandapolos: they hear mass in honour of the 3 Kings.

So all sects and Christians honour the 3 Kings.

[1 MS. contreie corr.]

¶ And oure lorde ihesu crist scheweþ many grete myraclys aboute in diu*ers* contreys of *þe* eest *þorwe þe* meritys and *þe* preiours of *þes* holy and worschippeful kyng*is*. The wich .iij. holy kyng*is* nowe reigne in *þe* hiȝe blisse of heuene: to *þe* wich blisse he brynge vs *þat* in heuene aboue ałł kyng*is* and seyntys sitteþ and reigneþ, crist ih*esus*. amen.

¶ Explicit historia & vita iij. Regu*m* Indie
viz. Melchior, Balthaȝar, & Iaspar.

Nicholaite: they use to give three alms every day in honour of the 3 Kings.

¶ **Maromini:** þes men whan þei bigynne any þing, þei seye: in þe name of god and of þe .iij. kyng*is*.

¶ **Nicholaite:** þese men vse to ȝeue eu*er*y day þre man*er* of almes in þe worschipe of god and of þe .iij. kyng*is* to poure men aboute.

¶ **Mandopolos:** þei haue no preestis among hem, but þei go onys in þe ȝere aH to-gedir a-*pro*cessiou*n*, boþe men and wy*mm*en and childreu, to chirche fastynge, and þat schal be on a sonneday, and þere in her manere þei wil worschippe god deuoutelich, and þei wil haue a masse in worschippe of þe .iij. kyng*is*, þat god þorow her preyere kepe hem and saue hem in aH her weye from aH p*er*yles of wormys and of oþir wylde beestys.—And so þes diu*er*s sectys of þat contreyes of þe eest, and many oþ*er*, þe which were long to telle, aH-þouȝ þat þei holde diu*er*s opiniou*n*s of eresyes aȝens þe lawe of holichirche and þe byleue, ȝit eu*er*y p*ar*tye doiþ a special reu*er*[en]ce and a deuocioun to þes .iij. worschippefuH kyng*is*. And oure lord Ihesu Cryst schewe þ many myracles aboute i*n* diu*er*s contreys of þe eest' þorouȝ þe m*er*ytis and þe p*re*yeres of þes .iij. worþi kyng*is*. þe which kyng*is* now be i*n* þe hiȝe blysse of heuene: To þe which blysse he brynge vs þat in heuene aboue aH kyng*is* sittiþ & regneþ w*ith*-oute eende, *Crist* Ihesus. AMEN.

VARIOUS READINGS.

Readings differing from the Cambridge-Text, in MSS. Tit A xxv (T), Douce 301 (D), Harl. 1704 (H), Bedford (B); and, for the Introduction, in MSS. Patrik Papers 43 (P), Cambridge Kk 1, 3 (Kk); and, for the 2 first Chapters, in the 1st Edition of W. de Worde (W).*

p. 2, Title om. in most MSS.; B Thus begynnyth the lyffe off thre kyngys of Coleyne. The text is very bad in all MSS.; D wants the 1 leaf. P = T. 8 Sithe om. in B; H Hereth of; Kk With hit is so that of. B Of the. H worshipfuℓℓ and glorious; Kk kynges worshipfull & glorious. H in aℓℓ. 9 H P Kk arysyng, B vp Risynge. B vnto. H to the. 10 H fuℓℓ praysyng of theyre merites. P Kk full in. and merites om. in T P. and$_2$ om. in B Kk. H and as be the arysyng of the sonne-beames the world clereth. 11 P Kk arysyng. H so the. 12 Kk shyned. B P in the, H by the. H theis. B thre gloryous. H om. ffor. þe om. in H P Kk. 13 H B P arysyng. 14 H on. H Kk est parte. T So these; H Knowlage ye thanne that they in body and flessh̄ leuyng sought and worshipped crist &c. B Ryght so these thre worschipfuℓℓ kynges levyng bodely They beleuyd in Cryst veryly, he being god & man̄, *with* her yifftes worldely they bodyly mevyng and going *with* goostly hert sought and worschippyd. 15 Kk fressh. P verry. 16 H bodylich̄. H B mevyng. 17 Kk visited. H and thus these iij k. were made of misscreauntis gentiles the fyrst of byleve, in the byrth of Crist verrey son̄ frist shewed and halowed by theime to myss-bylevyng men. Kk For this thre k. that myscreantez were in the first beleving were in party causemez that þe byrth of Criste þat was þe verrey sonne fyrst shewed to mysbeleued men and knowne amonge the peple. B and so these thre k. that of myscreaturys (!) were the ffyrst belevyng men̄ and the fyrst that made knowe the byrthe of Crist, The verrey sonne schewyng ffyrst, and halwyd to mysbelevyng men̄. P myscredent*is*. 19 P byrth̄ (the om.) of crist. 20 P halowed yn mysbeleuyng. 21 Kk om. and so —— expressed. 21 H And in goyng dow̄ of the son̄ of Crist Ihesu by sufferyng deth in the byleuyng of these iij kyng*is* as a shynyng...folowing, and in like wyse by the going dow̄ of the sonne These iij kyngis when...exp*r*essed oure byleue. B and so at the. B P the sonne. 23 B Ryght so the goynge of the sonne whan these thre kyngges were dede *with* her Relekys schewyd many myracles in dyuers maners. 26 Kk reads instead: wherfore we shall tell of þe lyffe of this thre kynges and of the myracles that they did and was done for hem in þe birth of oure lorde. But what they did aftirwarde &c. 27 H P B as what these iij k. wrought. 28 H of Crist, B ih*es*u cryst. H places & bokes. B plasys of the Est ys wretyn̄. P is wretyn̄ openly and ofte. 29 H & opened. schewed om. in H P. B openly declaryd. 29 H Kk afterward, B openly afftyr. percas om. in H. 30 it om. in H Kk. H therefore. Kk sight herynge. 31 H of clerkes and oure forne-faders. Kk we shall make a collacion in the wyrshyppe. p 4, 1 H B of oure. H and of. H B iij blessid, P thre blesful. somme thynges om. in H. Kk of some þyng*is* that here. 2 H be here in thus Tretis writen diu*e*rse bokes and compiled in one. B there bene wretyn oute of d. bokys and be compiled and sett in oon̄. Kk oute of.—In W. de Worde the whole Introduction is: here begynneth the lyf of the thre kynges of Coleyn fro that tyme they sought our lorde god almyghty and came to Bedleem and worshipped hym and offred to hym, vnto the tyme of their deth, as it is drawen out of dyuers bokes and put in one, and how they were translate fro place to place. The matere &c.

* W. de Worde follows the Cbr. MS. or a copy of it, but with many variations; his readings, where deviating from the Cbr. Text, are of no consequence except from an antiquarian point of view. The readings for the 3d and following chapters will follow afterwards.

I. 4 all MSS. The (H Te) matere of these. B toke the, W fro the. 5 of B.—the which (6) om. in B. W Madians & 6 H profete. the which—þingis (7) om. in W. 7 B for he prophesyde. W that prophecied. 9 H aster. 10 H om. shall. H vp of, B of. 11 H W folke, B pepille. H conseyued. H fullicħ, om. in W. 12 B there ys an. H alternacoñ. W eest partyes betwyx. 13 H B W and the. þe om. in H W. H W say B sey. B be theyre. 14 B bokys. 15 all MSS. and. þe om. in H. H deueles B deuyls W deuylles. craft om. in H; W helpe. 16 B wherfore they sey be her w. W wherfore in iewes writynge they calle hym. 17 B and aȝen; H ayenst W ageyn. 18 H alegge and saye, B leggeñ and seyne, W alledged & saye. B no paynym; H a prophet paynyme. 19 was om. in W. H frist pr. or than was ony Iewe. B mañ prophete. W and noo. 20 B them W theym. noo om. in B. H Right gloriously, B and so he gl., W and he prophecied ryght gl. 21 Ihesu crist om. in W. 22 H yef B W yf. 23 B comyñ, W ben by. H through deuels craft, they wold. B than the. all MSS. not. 24 B forbodyñ W forboden. B W om. hym. T þe cursyng of. W by, H of his. 25 H B W an, om. in T; T aungelis. B thurgh dyuers, W by grete. H tokenesse to cese or. 26 H shuld greue; B om. his. but—30 prophete om. in W. B be-fforne seyde. 28 no om. in B. 29 T bookes, B wrytyng. T clepin, H clepid. H no *prophete* but an enchaunt*our*. 30 B And in. W in the Iewes bokes in a grete q. T B Ioob H Iobe. owne om. in B. 31 T W commendith B comawndyth. 32 W toke but lytill hede or none. T takeñ B takyn, H taketh. of om. in T. B sitheñ, W for. þat om. in T H B W. 33 W & none Ebrewe. T of Ebrewe. H ebrewes B Ebrywes. T say. 34 H om. þat. H W before, B afforne. lawe om. in B. and—seiþ (p. 6, 1) in T on the margin. in om. in B W. 35 T B Mesopotany(e) H mesopotayne W Mesopotania. þat om. in W. p 6, 1 þat om. in W. he om. in T. in om. in T; W of. B vsee W hus. T Surry H Serie B Surrey. 2 T D* towne clepid (D called) Sabob. W nowe is. B om. nowe. H clepid now. there om. in H W. B Sabobbe. 3 T B from H forme. T H B ix, W a. 4 H W sepulture. T seyne H W sene, om in B. T B into, H W vnto. T besides. H the. T D tombe. 5 B was conuertyd. W recouered ageyn by crist Ihesu. 6 all MSS. also. riȝt om. in H B. 7 H B prophecie. ne—woordes om in B. T H W wordis. 8 H set, B they sett. of om. in B. H the which. 9 and to decl. om. in W. H or. to om. in H B.

II. 11 H Thenne. T B gone W goon. 12 T wonnen. and—hem om. in W. 13 B landys longyng. W lyenge. T B W there aboute. B that no man. T B so hardy. 14 T H B W the. T cuntre H B contrey W countre. T aȝenest H B ayenst W agayst. T from, D for the, B for the gret. 15 W That tyme in Inde was an hylle. T H B an. W callyd. 16 B Vawce. þe om. in H. W and also they callyd the hyll of V. T is also; H also is nempnede. B was clepid also. 18 all MSS. kept(e). T H espies. 19 by om. in W. B and also for. 20 T For yf the Romayn peple. H W ony. B any of the pepyħ. in any tyme om. in W. H eny. D purposed in any tyme. B tymes. 21 T D W honde H hond. B in þat contre and kyngdom. W londe of. H or the. 22 anoon om. in B. 23 W by tokens. and om. in D. B kepers of the other hyllys and the kepers of thys other hylle of Vawce were warnyd as thus. þat were om. in W. 24 H on. a om. in B W. 25 þey made om. in W. a om. in B W. T thilk Vaws. B W hylle (W hil) of. 26 T passid W passed. of heithe om. in H. B of. in þat countreye om. in W. 27 B and of. T Est cuntre. so om. in H. H W ony. all MSS. such(e). 28 W tokens. B W were seyne (W sene). W by nyght or daye. 29 of om. in D H B. B W that. aboute om. in H W. W for to. B W withestonde. 30 B any of her. W came. T B comeñ. W in þe tyme of Balaam that gloriously. 31 T D B W gloriously. of þe inc. om. in B. 32 ihesu om. in W; B Ihesu Cryst. and$_2$ (*before* seyde) om. in H D. 33 as—aforseyde om. in W. B that aħ. 34 þe om. in T H. oþir om. in W. peple. W people. H in Inde. and om. in B. T of. T desiredeñ. p. 8, 1 gretly. B W and they. T bihighten H behete, B be-hestid; W promysed for to gyue grete giftes. H yftis. 2 W the. B and also more-ouer they. more-ouer om. in W. T hirede. 3 W rewardes and gyftes. W that at suche tyme as they sholde se be night or by daye. hit om. in T. hit—nere (4) om. in H. B sawe. 4 B fyre or ony other lyght. H ony sterre or light. W or sterre. T eny. in—or om. in W. or om. in B. 5 W otherwyse fourmed than hath be accustumed to be seen. T D seen H sen B seyne. H toforne

* D begins here; it mostly agrees with T.

tyme or appered. B aforne tymes. W that Incontynent. 6 schewe and om. in B. W shewe lyght and. 7 T H B the. B lose, W pronystifyeng. T was spoke of þis sterre. W of the. B spokyn of. W was gretly desyred. 8 B that yt was borne. W Eeste and also the name of the hyll of Vaws/ Moreouer of the same hylle rose vp. B Eest and of the name of thys hylle of Vaws and so there arose vp. 9 a—and om. in W. 10 B and in that coste. T whiche (om. þe); W that is callyd. 11 B W vnto. 12 W worshipful kynrede ne more noble and myghty. B nor. a om. in T. 13 þe om. in T H B; W all the. W in the Eest. 14 aftirward om. in H. W more plainly afterward. W And þe kynredde. 15 T B come H W came. W of the kynrede of the worshypfull kynges blode. 16 W callyd. W to criste Ihesu. B ihesu Cryst in Bedelem. 17 as ff. om. in W. T shulleñ H B shaħ. B here here. T H B aftirward.

III. 19 and om. in H. whan—cleped om. in D. 20 T H akres B acris. 21 B in prosperite and in Ioye and vertywe, yt was. 22 H an-herited. T H B richely. 23 with om. in T. H orders. B ordyrs. 24 T tunges H B tonges. 25 T D name of the Citee and the loos of acoñ. B of acoñ. 26 B thurgħ-out. B aħ maner of. 27 B and of diuers t. T come B comen H came. H theder B thedyr T thider. D by the. 28 H by water, B be see. of om. in all MSS. of om. in H. T H marchaundise. 29 like. 30 B and loose. H lose. 31 H merueles. B of the. T H B birthe. 33 H B and for. T H seye B sawe. T þere all. 34 H than was. B or in aħ the contreys. p 10, 1 T of þe. þei om. in H. H abidd. 2 B lorde or kyng. T D kyng or lorde to abide Inne. 3 þey om. in H. B they of ynde brought withe heñ oute of the Eest. 4 H mony Rich. T D riche ornamentis and wonderfuħ Iewellys. 5 T D amonges. B aħ þe I. 6 H perellis. all MSS. and in. H on. 7 H letters of Caldee. T D as a. made om. in B. 8 T liche to; H like, om. after. H which sought. 9 T soughten. B þe signe of a Crosse and beside. 10 T D Melchiores. B Melchior made that was kynge. þe om. in T D. H kyngis. H Nube B Nywby. 11 B arroby. H offerd gold. T H sayne B seyne D sayen. 12 B and thurgh. T meritiȝ D merit B merytys. B these. blessed om. in T D H. 13 heled and om. in D; H sauedde and heled. T men. 14 B wommañ and beste. T D B infirmites, H turnamentis and infirmitees. þat om. in H B. T taken B takyn. 15 þe om. in H. H eueħ. H laid. 16 T hooel. 17 T D maystris. T D B of the. T ordres. H B of the. Templers. T gooteñ. 18 H preciousse Iewellis and ornamentis. þe om. in T. B that thurgh the which. 19 B hadde gote grete Riches as be offrynges. T D and. B affter the. 20 B of these. T D B were. there om. in H B. H þañ the dyademe. 21 D þat the. H & the, B and many. H Iewellis and o. B be-cam. 22 B can no man telle vnto thys day. D knowen never. H yet. 23 aħ om. in D. 24 princes. Vaws. 25 D bokes out of. T om. of. T B wreten H writeñ. 26 T lijf. þes om. in H. T D holy. 27 T translated; B translatyd affterwarde. 28 H so in, B so be. T hyryng. of om. in H B. and om. in H, and also of om. in T D. 29 T D manye faire sermones. D omelies & sermones. þat om. in B. T H ben, B wereñ. H draw B draweñ. 30 T ben þus, H is this boke, B and þus. T D wreten and putte togider, H wreten and gadered and put. D om. to. T B oo D oone, H a. 31 H B shaħ. H of the p. 32 T beren. aħwey om. in H. B baners. B a sterre in to thys day. 33 T B the signe. T of a. B made in. þe same maner and om. in T D. 34 B and in. T H fourme B forme. blessid om. in T D H. 35 so—aħwey om. in H. B aħwey that a sterre þat. þat om. in H. p 12 1 B of the seyde sterre. and om. in H. T certen. 2 after om. in H B. T D H þe. 3 H the sterre. H þe more fame and loos encresid. 4 T spoken B spokyn. 5 T D B aħ the. B lande. H B and Caldee. aħ om. in B. 6 B gretely desyryd at aħ times to.

IV. 8 H Than. and was om. in H. B of thys. þe londe of om. in D. 9 þe om. in T H. B than ysaye. 11 D B saide. 13 H this tyme. þis om. in B. B ny to; T vnto deth. 15 T H B to (B vnto) the. T D dye. B wherfore as seythe the scripture Esechias. 16 D to þe. walle. 17 B and he wept not only for. T D but he had herde þat the highest (D hiest) of abr. 18 H B none eyre. H and for the behest made to abr., B and allso the be-hestys of abr.. and of kyng dauid om. in H. of$_2$ om. in B. 19 B and ysaye. 20 B And oure lorde. 21 H B on, T vppon. 23 B a tokyn of god, that he myght haue in knowlege whethyr yt were trewe or not, and oure lorde sent hym thys tokyn that the sonne. þe om. in T D. 24 sonne. 25 B suffyrd T H suffrede. hit om. in T D B

T D H B be so. 26 T D H B And thanne. T þese, B the, om. in H. D seen. T D of the sonne in heuene. 27 and in heuene om. in B. B that was done for; þei—sunne (28) om. 28 T D herdeñ. 29 B Than they of ynde and of the Eest sent. T D manye riche. 30 D werene. D and in wille. 31 ffor om. in B. T þat kyng. B Ezechias the kyng. T verrey Innocence. 32 made om. in H; H and dissimulacion wold not. B symulacioñ. T knowlicħ H knowlige B knowlege. 33 H and also for. 34 B of hys grete myracle. H þerof god. 34 sumdele om. in B. B with hym. þerfore god om. in H B. p 14, 1 B the prophete and kyng ysaye (!). 2 T vnto. H of the Caldees. by her mess. om. in T B; D Chaldees massangers. 3 T D B borñ. T D H B in to. it is. B and thus witnesseth the bibiħ writen. 4 þouȝ. B Ezechyas the kyng was þo of the Iewys I-bore. þe om. in T H D. T boor. B and þat that. 6 þat man om. in T D. T vpoñ. D vp, om. of. B Ierusalem. 7 B aħ the worlde. 8 Chaldees (or Chaldes). H grikis T grekes. 9 H yeff. T H moche. T vnto. H astronomys. B a grete. 10 B euery mañ in hys house they knowyn. 11 T D courses. 12 aħwey—specialich om. in D. T yeve H yef B yeffe. T busily H bisilicħ B besely. B in Especiaħ. 13 þat om. in T D. B adds: s. duellyng with-in heñ. 14 T ȝiuen D yeven H yef, B they yeve. T techen. T B konnyng.

V. 17 D And afftyr. T D H that, instead of and þis Manasses. 18 T quellid D H killed B killyd. 20 T B Ieromye, H the ermite (!). in om. in T. H of þe ermite. 21 T Nabegodhonosor. B N. and in hys tyme The Chaldes. 22 T B besegid. B distroye,. T bere. 23 T vessellis H vesslx D vessels, B Iewellys. T of the. þe om. in D B. T weren. 24 T & into. B and bare yt vnto the kynges house to þeñ þat were bore in babilonye. T of babiloyne; in to babiloyne —prisones om. in D. H & ysaie. 25 T H B ysaie. H before B beforne. and om. in H. B aħso they. T H prisoners B presoners. B in to Babilonye oute of Ierusalem, and Babelony. 27 T B from. B dayys. T D H there they. B were there. 28 þe prophete om. in D. 29 B yave hem. D lawes. 30 H prophetis, B dyuers prophesyes. T ben B bene. T forȝeten B forgete. T H bible. 31 B of the. 32 T Titus. B the kyng. T H perce B peris. 33 B spack & seyde. 34 B lapide precioso. B considencium. 35 D B here herafter. B but. T amonges. T D hē. p 16, 1 prophecied om. in H, and om. in H. 3 T D holy. 4 H oure. T cesse H scease B sease. T and after. T Titus; B om. Tyrus. B the kyng. 5 D write out. 7 H and of. H prophecie. H ysaie þere miche þerimie danieħ and balaam. B Goor. 8 D Danyeles. T Milchie B Meche. 9 bokys and om. in B. B founde in these bokys of prophesies. H specially instead of þei founden. 10 T D thinges H B thingis. B be these. 11 H of hem, B be theyme. 14 B be the bokys. H of Iewes. and—causys om. in B. 15 þe om. in H. T D B feruente in. T studyng H B stodying. 16 B wherfore. H S schaħ. aħ om. in D. 17 B done. 18 B for the. H þe strengħ. H faith of B. B thys prophete. 19 B he be a. 20 H none; B om. no. 21 T D the clepinge. of om. in B. H of the. 22 B performyd yt. 23 B the iij. and worsch. om. in H. 24 T paynemes H paynymes B paynens. T D this. 25 T D prophecie. B the bokys. B foundeñ T fonde. 26 T D H B wiste weħ. D whatever þat, B what that euer; T what god had euere. 27 T D prophecie. H fulfiħ it. to om. in T D H. 28 B and so. of þe wysest om. in B. and om. in B. 29 T grettist, B grete. B astronomyers. 30 B yaveñ to hem. H B gret wages (B wagys). 32 T of, B of be B. B be cause. H þat þey ordeyned. 33 B was ffor the cause that. T if so. 34 T B oo H one. T D man of hem. H died. B happyd to dye. anoon om. in T D H B. H B anoþer shuld be put in to (B in). 35 H þer was. D þat þat. 36 T D somtyme somme. B vi of hem. p 18, 1, T D H B the. H þat one tyme. 2 T notheles D nathelas. naȝt onlich om. in T D. 3 T D a sterre þat man was bitokenede by was this sterre. H bytokened after the. 4 T folke, B of aħ the worlde. 5 T ofte tyme B offtyn tyme, H after tyme. 6 B and and for. T H B disport. 7 T ben, B were. T seyn H sey; B ffor (inst. of seyȝe þat). 8 T D manye placis, B many other plasys; B there aboute. 9 T ben. T seen H sey B seyñ. B but yt be specially on thys hylle of Vaws and yit the wedyr most be ryght clere and þan a man may se many. 10 H an hygħ on this hiħ. T wethir. 11 T straunge, D H stronge; and stronge om. in B. T bineth, D by nyght. 12 After "hille be" a leaf is wanting in D. B may not be sene. H I-seye. Also om. in T. T tofore. T That hille. 13 H hith. H aħ oþer hillis in. 14 T H aboute. B þan as a litiħ Chapeħ stondith

there-on. 15 T the three. 16 H ded B dede. B do make yt of. of$_2$ om. in H B. T ben B beñ. 17 many om. in H. H greces B gresys. T B gone. T vp on to. 18 T H B on hye. T growen H B growith. B treys; erbys. 19 B thys. T or. for—hit̄ om. in H. 20 T B gone. T vp this. 21 T B narow H nargh. 22 T þe. T wonderfuh̄. T hight B highthe. H of the. 23 B piller. B and wele made and yt ys gylte. T and the. 24 B as dothe. 25 also þorwe þe om. in H; also om. in B. 26 T H B by nyȝt. T B ȝeuyth H yeueth. T B grete lyght. 27 aboute om. in T. B in the contrey aboute. 28 þe om. in B. H to long. T forto telle here. B teh̄ of.

VI. 31 B comyn. þat—mercy om. in T. 32 T H B on. H B in þe which. 34 and to—worlde om. in T. B borne. H a mañ. H hyr. 35 B for the. H B saluacion. T tyme thatt. H In þat tyme þat. 36 T H Octauianus B Betonianus. þat om. in H. H and hold emperour of. B ath̄ the. p 20, 2 T as seith̄ seynt Luk. oute om. in B. 3 T forto. B distroye ath̄ þe worlde as holy wrytt seyth̄. B exiit ed. a Ces. Aug. vt describeretur vniuersus orbis; T ex. ed. &c. 4 T D the. B distruccioñ. H was made frist Cyrinus. T Sirinus B Cerynus. 5 T was Bisshoppe þanne. T Sirie B Cerye. T wente. 6 B to. H his owne. B yode Ios. to Galely. 7 T Citee of. in to—Iury om. in B. B þat somtyme was. T þe kyngis Dauid', H kyng dauidys, B kyng Dauythys. 8 T callid. T Bedlem B Bedelem. B and be cause. H bycause of. þat om. in T H. 9 B housolde. and—meyne om. in B. 10 H the, T a. 11 B and ath̄so sche was. 12 B and as sone as þey were̅ come̅ thedyr, anoñ þat oure lady seynt Mary þat was hys wyffe sche was grete with chylde and lokyd her tyme, and as sone as þey weren come þedyr sche schuld be delyuerid of her Chylde oure blessyd lorde ihesus; and whan sche was delyuerd sche wrappyd. 13 H comen. 14 sche om. in H. 15 H Cribbe or in a maungere. T maungir. 16 in om. in T. 17 B and in the nyght an aungeh̄. T aungels. 18 T bisides. 19 B wherof the schepardys was. H B agast. 20 T H beth. H adred. B for I am come to teh̄ yow off þe. 21 B þat ys come to ath̄ the worlde. þe om. in T. H people. T bornn B borne. 22 T H B Ihesu crist. 23 B for ye. H B shah̄. 24 B leyde. H cribbe. þan om. in H. T H B come. a om. in H. 28 B This. H in high̄, B on high̄. B on. 29 B schal. T B vnderstande. 30 B neuer no Cite of. T H nother B neythir. 31 H no gret. 33 T vnder the. H israel. 34 but om. in H. T a litil. H and is. T but is. 35 þat om. in H. 36 B þis. T Citee. T H B an. T was a. p 22, 1 T fader of. þe om. in T. B and in thys. 3 and anoynted. to om. in B. 4 T þat same. B Cryst goddys (T H = Cbr.). 6 in om. in B. 7 H cornerd or the helede. 8 T þat þis, B þat þat. T callide. 9 T hillede. 10 T H B thingis. to kepe—thyng (l. 13) om. in H. 11 there om. in T. B there yit. 12 B and a. H B faire. 13 T B woke. B and other, T & of euery. T thinges B thyngis. 14 B ther was solde Tymber. T H trees and. of om. in T. T H þis. B and þat place was. 15 and om. in T H B. 16 H faders. B and there. 17 B a liteh̄ and a denne vndyrnetbe. T H B the erth̄. T shapeñ. 18 T selir H seler B seller. 19 B come. in þat place om. in H. 20 H B put. H longeth. B to the. 21 þer om. in H B. T the heete. H maner of. 22 H B the c. H ben. 23 H ben, there om. in T. B alcon. 24 T clepyn. H ostrees B ostryis. T horses B horsys. 25 and om. in H. T H asses. T Chamayles H camelx B Camellys. H yf so. T beo. 26 T or any. B any other man. T B trauelith̄. 27 H be þe Contrey. T neer. 28 H be it for hym self. H doth to seth̄ an hous. 29 T may he. 30 H hure. an. þat om. in T H. þat—beest (31) om. in B. T woh̄. 31 þat om. in H. B and þan. 32 H goth with-ine þat. 33 T for a while. B and there. 34 B hym off his. B or of. T birtheñ H burdeyñ B burdoñ. 35 T sende, B he sendith. T vnto, B to. B as is. H þer also clepid. 36 þere also om. in B. ben. p 24, 1 hit om. in T. B to hire as yt is seyde to-ffore. H forto. þan om. in H B. H her m. 2 T B the. B beestys. T ȝiueth̄, B yeveth hem. 3 B hem. same om. in H. þat om. in H. B þey. 4 come. H ȝef so. B may not knowe whens þe bestys bene, þan. 5 B beestys, hem. 6 B cite or towne. T H B brynge hym (B hem). H in to. B bestys. 7 withoute—cuene om. in B. H withoute ony ledyng of mañ. T eny. 8 T H maistirs B maystrys. B ony pereh̄ of any. T B or of. 9 T thefes H theves B thevys. B be þe. euery—man (10) om. in H. T any suche hous with̄ suche. 10 H ech. TB othere. B bestys. 11 T H B from and om. in B. H lord. 12 B londe and of þe grounde. H hath. B hirynggis. 13 H maner of. was om. in H. B was þere. H afore, B befforne.

14 H was the place there. T that crist. 15 B and. H aboute the tyme of the. 17 T H B but. T broken H B brokyn. 18 T the erthe. B and there was a. H before, B afore. T Caaue. 19 H selled. H vppon. 20 T H B the vsage. H aħ þe. B in the same. 21 B and for. 22 T this. H shalbe sold. B solde þere. T B on. B a daye. B or. 23 B of þe contrey þat owyth þe grounde. H þat nyght. T H B shaħ. B þere a. of om. in B. 24 H monye B mony. 25 þe h. þat om. in H. B hys ffadyrs, T Isayas hys fader, H Isaies his faders. 26 B and be. H Isr*a*el. 28 B hede. B aħ. 29 but om. in T. 30 B the caue. T þe erthe H syde aħ to-broken. 31 T afore, B to-forne. T in this. B thys litiħ. and om. in B. 32 T to þe. H markat. þat myȝt—market (34) om in T. B and myght. 33 H one, B þat. B þan were þey takyn and putt up in thys. H to the. 34 H nexst merket. B H assis horse (H horses). 35 B was. T H tyed. H þat. 36 B to my ffyrst. H thys. T matir. p. 26, 3 H into his owñ Contrey and Cite and to his townñ that...bore in. B or towne where as. 4 H B went. lady. an. 5 eventide. T B towardes. þe c. of om. in H. 6 T to-fore, B a-forne. T H come B comyn. B all the. 8 B but in a. T poore H pou*er* B pore. H þey yedo. B thys. 9 D sets in again with "resceyue." B namely. 10 T sey H se B sawe. Mary om. in T D B. H maide. B and our*e* lady was þoo bothe sory and fuħ wery and also grete. 12 T D H nyhe þe, B ny up on the. 13 H D in to þat. 14 B forlaten, H forsaide. of om. in H. B and he ledde her doune into a. 15 B þat same. 16 T B lady seynt Marye. B þat. 17 any om. in D. B and so there oure lorde was borne for the. 18 T in the. D beside. 20 B and yt was made in. T D H B and to. 21 T H mannes D mans B manys. T D tyede H tyed. T D þat euery man myȝte hym borowe, H B þat no mañ wold herbrough (B herburgh). 22 T bisidis, B be þat seyde oxe. D the ox. 23 H B in þe. 24 H hyr blessid Child our*e* lord Ih*es*u Crist. B there. 25 H byfore, B to-forne. oxe...asse. 26 B and ye. H B shaħ. T vnderstand. 26 H D aħ the. 27 D are. summe om. in B. 28 H be made. B and som made. 29 H is a iij, B ys but iij. T foot, H B fote. B a lengthe. H for so moch. 30 H an oþer. of stone om. in H. 32 T þat, B where. T B the same. H place. 33 D hir swete. 34 T to-fore, B tofforne.

VII. p. 28, 1 B there. D vnto. 2 is om̃. in T; B was. half om. in H. H B fro. 11 B the same. 12 H pastured. T D H fro. B from Berys an lyons. 13 from om. in T D H B. T H lyoun. also om. in B; H seyñ also. B seyth. þe om. in T D. 14 B ij tymes. þei om. in T H. D are, H by. 15 B tho. H & in þilke tyme specially whan þe nyght & þe day. 16 bothe om. in T. T oo H one B oon. H lengħ. T H B shaħ. 17 B thys londe. 18 H þe behest. B landis of. B beñ. 19 hit is om. in H. T D mountaynes. 20 D knowe wel. weħ om. in H B. 21 H B fro. T plac*is*. 21 T coolde. 22 H it is aft*er* þe tyme both. 23 T D tyme is, B tymys beñ. als om. in all MSS. B as þey beñ in thes contreyis and aftyr as þe placys beñ some in. 24 T valey D valeyn. B and some in pleyne and some in. H contreyes. T mountayñ. 25 T placis. 26 H in the Est. moneħ. 27 T D H gadred B gadyrd. H þeim B them. H dwellith B duellyn. 28 B aboute the mounteyns. T D putten, H put, B they put. hit. om. in H. 29 B borne. D vnto. B to markett to selle. there om. in H. 30 B wole. T bye H B by. B do bere. 31 T D H housys. T basoñ. H apon þe. B tabyħ, D bordes. 33 T it is dissolued. B continuelly. 34 B contreyes. 35 T H shadowe B schadiwe. p 30. 1 D hilles. T D or any. D flodes. is om. in T D. T is ther. T D H þoruȝ þe. 2 B aboute þat c. in S. & in O.; Whan. 3 T B in Octobre. comith. B and in. 4 B sedith. and—herbes om. in H, and om. in B, aħ om. in D. maner om. in T D. comenlich om. in T D. B comynly as begynnyth here to wax in ffeldys in marche or in appereħ. T bygynn*en*. 5 D forto. T D growe. T herbes groweñ, H herbis wax. 6 in om. in H. T aureħ. B and also. of þe eest om. in D. 7 T repen. B in Marche or in appereħ. 8 after—lowere (10) om. in T D. B placis. þe om. in H B. B is hote. B and. 9 H hieer B higher. B and in. 10 T ben. D goode places of pastures. 11 of om. in B. 12 H Cristes-masse. H barlie B barly. 13 H B to ere, TD to haue Ere. H and wax. 14 B oute of. her$_1$ om. in D, D horses. 15 and they—fatte added in T D H. H by. D ther barliche. 16 D forto. 17 D han. 18 þat tyme þat om. in H. 19 H cleppe. H & þei cleppe it. 20 H longage. T þe same. þat same tyme om. in H B. 21 whan om. in T D H. T D bore þanne. 22 H þen. B þurgh all. 23 H B betwene. D ther as. D vnto. 24 T it is, D is. weye om. in D B. 25 no om. in B.

B þan þere aboute. B Furthermore the schepardys in all þe wynter myght not abide a nyght and a day in oo place but now in oo place and now in another, and so they duellyd wt her schepe þere. 26 D H aſt the. T mowen in. 27 H one. T and now. T dwelle. H with þer. 28 B þere yit vnto.

VIII. 30 B tho. H day when. B sent oute. 31 D saide tofore. 32 T heroude H heraude B herrowde. T D ordeyned and made. H B of the. 34 B nor. p. 32. 1 T bycam. 2 T D sogett H subiet. to hem—ynde in T on the margin. B of þe londe. B Iewry. 3 H londes and prouinces. B provyns. hem om. in H. 4 T honde, H hond. T D þei. 5 aboute om. in H. H wiſt wele. heroude. 6 an. H alioñ. T kome. 7 B I-bore. H saide tofore. 10 B for danyeſt. danieſt om. in H. 12 þe om. in H. T contenuyng. 13 H said B seyde. 14 D cristes. her om. in T D. T cessed H cesed B seasyd. noȝt om. in H. T but that. T hadden. 15 B and yit. T D H forsoke, B forsakyth. D but that. 16 H came. of om. in H. H of the. T faders. and —syde (17) om. in D. a om. in H. 17 T modres. 18 B where. men om. in T. 19 T confuise (on the margin confused), H confused, B fals. B and they groundid them on the prophesy. 20 þus om. in T D; H this. 22 B thys. 23 H B Iude. B bought nor bore, H do, T born. T fro þe, H in þe. H B stoke. B ne. 24 þe om. in H. H he þat come shalbe. 25 B þat þat. T haſi B hathe. T abiden H abidde, B long abedyn. T D ben B bene. 26 D H betwene. D in the 24 H of the v. of her. D B and of. T D kynge.

IX. 28 H Than god oure lord. 29 B the saluacion. D saide tofore. 30 þe om. in T D. T clepen, H caſt. T D H on, B to. 31 þan om. in H. B of be B. 32 T D longe tyme bifore. T H abyden; abyde and om. in B. B was lokyd. D i-loked. 33 H B astronomyers. B on. 34 T houre. T born. 35 T D fyrst to. B ryse. H in þe maner of the sonne. 36 B and some in om. in T. T H fourme D B forme. p. 34, 1 H assendit, B dissendid. T D alle daye aftir; B all þe day. T hyhest H hiest B highest. 2 H erth. H mouyng. 3 B wan. 4 B in the sh. H by-twene the sterre and the sonne in shynyng. D bytwene. 5 T D sonne and the sterre. T Neþeles, H B neuerthelese. T seyen H saye B seyne. 7 T seye H sey B seyne. B the day. of oure lorde om. in T. 8 H B past. B þan the. T vppe; B vp ayeñ. 9 H which sterre T D þis. T D was þus; H þis, om. was H was nothing. H B like. 10 D B to the. H to sterres in diuerse places of þe fyrmament, for. T B ben. B I-payntyd. here om. in B. 11 many om. in H. H beames. 12 B more of lyght. T D H fyre; of fuyre om. in B. 13 B in the. T aier. B her. 14 T D of this. 15 T sturid B steryd, stered—sterre om. in H. T D B hymsilf. had om. in B. 16 B in a forme. H of a likenes. 16 T D B the signe (B syngne), H assigne. B of a crosse. 18 B oute of. T seyng, B þat seyde thus. 19 T erat. H qui est gencium dom. T dom est. 21 B This. T B born. 22 H folkes. B hathe. T abide H abidde B abiden. B and he is. T D goo ȝe and seke. 24 B seke H sekyth. T H doth. T D shulle we, H B we shaſt. 25 B for þe more strengthe. þe om. in H. 26 T affirme. H was (= whose). 27 B prywdence and ordynaunce. H faile it, T B failiti. B as seyth, om. and. 29 T D H that. H kepeth. T D hem, B þo. 30 T D hem, B þoo. T B beñ. T of this; H of prouidence in his ordinaunce; B provynce. B Thus. H ded. 31 he om. in H. þat—balaam (32) om. in H. þat om. in D B. 32 B the voyce, or—asse om. in B. D made an oxe. 33 B and he. newe om. in H. T ȝiue. 35 H of, B be this. T puple H people B pepiſt. B men & wymmen. 36 B and all. H contreys. H se. p. 36, 1 D thai were gretly agaste for thai herde a voice comynge oute þerof and therfore had thai grete wonder. T a vois. oute om. in B. 2 B Tho they were. 3 H was proph., þe—was om. 4 no om. in T; B ne, D a. 5 H of long t. B the seyde sterre was. þe om. in H. 6 D the contre abowte. H contreys.

X. p. 38. 14 H This whan þeis. 15 B this, D thilke. 16 and om. in T D H; H sikyrlye; B were afftyr this informacion of thes. D by the. H B astronomyers. B and be other. þes om. in H. 17 B be-fforne, H tofore. 18 þat om. in H. T D B þat grace. in her dayes om. in T. 19 H of so. tyme om. in B. D B proph. of. D before, B to-fforne. 20 alle om. in T. þe om. in H. þe sterre om. in T D H B. 21 H where-vppon. 22 H euery, D B eche. T was. 23 of om. in H. T D H oþeres B others. Too..oon, H one B ooñ. H B oure. 24 B and anooñ þei. 25 anoon om. in B. 26 T D B manye and riche. T ornamentiȝ. T weren H werre. 27 B vnto. a om. in D H B. B and also they chargyd Mewlys. and om. in H B. 28 T B Camellis H Camelx. B horses. H B with gret tr.. grete om. in H; B houge. 29 a gret om. in T D H B. 30 myȝt to om. in D;

B cowde and myght. to om. in H. H to seke, B & to seke. B and to. B þat lorde þat ys kyng. T H and kyng. 31 B at. 32 T D spak, H spoken B spokyn. 33 hem om. in H. T moche. B honestlyer & worthelyer and because they. 35 H a worshipfuller kyng & a worthyer. H B ony of theim. B And so. p. 40, 1 H they iij, B these iij. H enerich. D of himself. had om. in H; H & with hem her cariage. 2 B gret caryage. B dyuers bestys. as om. in T; D and, H of oxon. 3 and$_1$ om. in T. T longyn B longith. 4 H leuyng. B and also they hadde with hem. 5 B of necessarys. H longith B longyd. B to halle and kechyn & to chambre as beddyng. T chamber or. 6 T D of þing; H þing. T longide H longeth B longith. 7 D and, T B or to. mete om. in B. H prouided and was caried. B was with hem on hors. and om. in D H B. 8 B And they ordeynyd. 9 B schul. 10 T H B suffice. H hem ynough. alle om. in B. D day. 11 and om. in B. 12 ben. B hoost. B Also yt ys. 13 in—and om. in B. 15 T ben. H ostreis. H in þe most. B they haue allmanere. 16 of om. in T D H. T vetailles B vetayle. H B and beest. be—redy om. in B. ben. 17 for om. in B. T goon and. H B multitude of peple. 18 B theyre beddyng. T longith B longeth. 19 chambre. B or to halle or kechyn. H to the. H beþ. to hem om. in B. 20 T D neither, H B ne. T han H have. B aH manere suche. 21 B with hem caryed. B on horse Mulys and Canellys. T D H B and. 22 T on opere. T B goon. 23 H aH in þe; D B alnyght, T on nyght. B for the. heete and om. in H. and bernyng om. in B. T brennyng. 24 H B shaH. 25 H ynedes B yndys. T H B kyngis were (B ben) lordes (B lordys of). 26 H and also aH these. B & all her kyngdoms and londys. 27 T H B ben. B ylys. T and also ther ben. there om. in T D H B. T B watirs. 28 H wildirnesse. B and full. perilous. 29 B fuH orible. T there also. T groweñ B growyth. H B redis. 30 B meñ of þat contre. T D H B housis. 31 T ben B beeñ. T H deuided B devydid. T H B departyd. 32 B eche of hem ffrome other; H ech by hem-self. 33 B growyñ. T D growe also and waxe. right om. in T D. 34 B may. yle & om. in H. B ffrome oon Ile to a nother and ffrome oon kyngdom to a nother. 35 T vnto.

XI. p. 42, 2 In om. in B. B ys. B Nywby. 3 B in þat tyme. 4 B lande of arraby. 5 T D H whiche londe. T D B & ther. 6 H B in to. H in to Syrie and. B Surre. 7 B Also. 8 B passe fro ynde in to. T seyñ H saye, B They seyne. 9 H of it. it om. in T D H B. 10 thou om. in H. rede om. in H B. 11 þat om. in H. B ys as other. 12 H also so. þe om. in H. B dippest. H þere-of (þe rede see om.) 13 T may H B mow. B seeñ. B distroy. 14 H other (maner of om.). of om. in T H B. T D H þingis B thynge. T D ben. T botome H bottom B bottum. H þer-of; B of thys seyde Rede see. 15 B And also. ellys om. in H. hit om. in T D; B he. 16 H oute of, T D B of. 17 þe om. in T D B. T Occiañ H B oxian. a om. in H B. T D H or v. 18 D ther as. B where. T H B broddest D braddest. T D ther. H went. 19 oute om. in H B. 20 B and they were. aH om. in T D. B seyde inst. of same. 21 B and oute. D þis. H folowith. 22 T D H into a flood of. B oute of. 22 B callid. 23 bi—passeþ (26) om. in B. H and by it cometh mony a gret merchaunde. 25 T D mervelous marchaundise}. H Est of Inde. 26 T watir of. H forth passeth. T B to. 27 B vnto Surrey and. B and to. T B Alisaunder. T D H B and so. B passiþe fforthe. be bore om. in H. 28 oute om. in H B; B all þe. B Also. D shulde, B schaH. 32 T growith H B growe. T B ben. 33 B and in. also om. in H B. T foundeñ. D wonderful. H redy. 34 H smaH & þynne. 35 þat is om. in H. 36 H called. B Bona. B was, D there is. p. 44, 1 T smaragdys, al. smaragdus. T D H this. 2 B crafft and travayle was. T D B kutte. T D B this. 3 T D þis. T D of the, B with þe. 4 T longen vnto; H long. H B to þe.

XII. 6 B In the s. y. regnyd kyng B. and in þat londe ys the londe of Goodely, and thys kyng B. regnyd whanne... and he offyrd to god almyghty ensence. T Godeby. 7 D of whiche. B whan —was om. in H. 8 T ensence H scense. 9 H in the. 10 D H growen (H groweth) many. B be many goode spicis growyng more. growen om. in T. T spice} H spices B spicis. in om. in T. þe$_1$ om. in T. 14 oute om. in H. B dyuers. B of a. T goome. 15 or noone om. in T D. B or ellys.

XIII. 17 B There ys also the thryd ynde the which ys the k. of Tars. D þat was þe. 18 T Tharce. B and in this. B kynge whanne Cryst was bore and in the same time of the birthe of Cryst þe seyde Iasper offred to god allmyghty mirre. 19 H which (þe om.). 20 and om. in B. in om. in D. B lande. B þe. þere om.

in H B. 21 T Egreswile B H Egriþwile B Egrys well. H adds : in the which yle seint Thomas the apostell lieth & in this londe. 22 yle om. in B. H plente more. 23 hit om. in H. T waxith. like. T Eers. 24 þe om. in H. 25 H waxeth Ripe. so om. in B. 26 T mennes, B a mannys. T B goon. H hygh-way 27 cordes B cordys. and gerd. om. in B. T girdillis. T throwe, B bynde. 28 hem om. in T D. H all aboute on the herbes. H & *per* mirre. 29 H apon ; B on the. and gerd. om. in B. H and so a. B and than they gadyr yt of and do *with* all what þey wole. 31 wherfore om. in B ; B Ye may well considre and vndirstande. 32 T doon B done. and om. in B. 33 þe om. in T, of þe om. in H ; B þurgh the. B kyngys a-ffornesseyde þat ys to sey Melchior, B. & I., þat in þes seyde londys & k. these yifftes dide bothe waxen and growyn and also þat þey schulde been offyrd to god oute of these landys. p. 46, 1 D the. T H waxede. 2 B be the. þe om. in T D. B rather than of the smale londys and þan þey schulde be clepid kynges of gret londes. 3 T D raþer þanne. 4 T D other, om. in H. T D H B greet. D wherefore. 6 T D arabie. B This. 7 T sulle. H B shall. T ȝiftiȝ. B and kynges. 8 D B and Saba. B Some Tymes. 9 T D B callid. 10 B & Baltaȝar. D B called. 11 D B called. H the kyng of taars of Eg. þe Ile. 12 of þe yle om. in B. T this yle Eg. B callid. 14 B these n. of these. 15 in special om. in B ; H in especiall. B frome diference. 16 D thilke, B þat. in þe c. om. in H.

XIV. p. 48, 13 B And afftyrwarde. worschippeful om. in T D ; H rich. 14 T D armed. 15 hit om. in T. 16 B þey passyd, T D H & were passid. 17 B nor. T oþris H B others. 18 H commyng. T H ne, D B nor. þe om. in T D. 19 T D and for the waye þat (!). weye om. in B. D H bytwene. H þat þe ; B and yitt. 20 H yeuenly. B went af. T D his. 21 T D restid or stoden. B and. 22 ȝede or om. in B ; B redyn forthe. T D ȝede alwey ; B yede fforthe allwey. 23 B vertuwe. in his om. in B. 24 B light to hem be all þe wey þat þey went. as om. in T. 25 T D H writen, B schewyd. H after. in þe om. in B. T of crist. B borne. 26 B þurgh all. T D touns and citees. 27 B as þey redyn by. H none. T shette H shutt B shitt. neþir om. in B. by om. in H. T D by daie ne by nyȝt. B nor. 28 B and, to hem om. in B. 29 þe om. in T D H. T and of. 30 B these iij kynges rodyn by. 31 B and hadde grete *mervayle* in her wittis *þerof*. H sight B sawe. 32 T D a grete. T D and of. 33 T D forth by. T D H in greet. B & myght. 34 T D from. H whither B whedyr. 35 B wolde. H, in. T sye H sigh B sawe. p. 50, 1 T B defoulide H defouleth. T bestiȝ. T D H wherfore. 3 T amonges. B contrey aboute. 4 B tyme affter. B And also as these iij. H thise. T D ȝeden, B redyn. 5 B landys. 6 forþ om. in H. B watris. T D H B valeis. T playnes B pleynis. 7 and om. in B. T D H perilous. 8 D euene and playn. 9 þei om. in H. T token, no om. in T D ; B noon. T herborough H herbrough B herburgh. by þe weye om. here in H. 10 B be n. ne be. H nor. H ne by the way ne*uer*. B nor. hem ne þei om. in H. T D B neiþer. þei om. in T, þei—o*þer* om. in B. 11 H nor. B her bestys *þat* went *with* hem. 12 D ne, H ne neuer ete ; T D eten neue*re* ; B nor they dide neyther ete ne drynk. T dronken H dronke. þe om. in T D. þat om. in H. 13 T D vnto. til þei come om. in B ; B to Bedelem-warde. H ne all. B for it semyd to hem þat it was all oon day. 14 to hem om. in D. T D oo H on. H þis. þe om. in D. 15 grete om. in T D. H grace of god and gret mercy of god. B þey were ledde be thys sterre till þey were comyn. 16 B oute of herrowd*is* (!) londis vnto Ier*usalem* in xiij dayes. 17 T B born. B at. 18 T D where ; B of the which thyng. H it is. B and þan. T founden H B founde. 19 H Childe. place —þe om. in B. 20 B þat oure lorde ihesu Cryst w. b. in, & he was leyde. T D B in a. 21 B And also. H telleth B tellyth. T D H B come. B to. 22 T D H myddes B myddis. B some. 23 T saye H sayne B seyne. H þis. T hastely H hastelich B hastly. and þus om. in B, H & þis. in om. in H B. 24 B and so to. B wherfore. 25 B omely þat he made & seythe thus. 28 et c. om. in T D H B. 29 B This. B yf these. H workys T werkes. of god om. in H. 30 comprehendid(e). B man ys. H witt by Reason. 31 T D where, H yf, B þat. 32 hit om. in B. a om. in T D B. B oure lorde. þat om. in B. T ladde. an. T heer. T heed. 34 T D H B the Iurie. H bab. in Caldee. T D H om. þe. B was. 35 an. bytwene. H in-going. 36 T D H B amonge lyouns. p. 52, 1 þe same om. in T D. D his same. T his owne cuntre. 3 iij om. in H. worschippeful om. in B. and om. in B. 4 B frome. H þeire. B lande. T D þe Iurie. 5 B days. B And also. as om. in B. 6 T B resurrexion. H come. 7 an. H w. ony

openyng of gate. 8 H brent & did. D B nor. T B noon, D eny. 9 B childreñ Sidrack, Misack, and Abdenago. T D H B into. D firy furnays. 10 T D founden. H Right so þese iij kynges in whos tyme. 12 T H bere. B Cryst her sonne. þat was om. in H. B ys. 13 and ȝit sche om. in H. ȝit om. in B. H was as. B sche as sche was. T D both afore. euer om. in T D. a om. in H. 14 T mayden. H Also, B Ryght so. H B shalt. B god of his myght. 15 myȝt om. in H B. worthi om. in T H B; D worshipful. 16 B pepyll. B ffirthest ende of the East. T B þe Iurie. 17 B almyghty god, H the secounde persone god alm. 18 B makyd. T silf. H and in gret pouerte was. T B born H broñ. 20 H he wold neuerþelesse. 21 B bothe in. T D and erþe. H by the. 22 B high god-hede. and om. in H. of his om. in B.

XV. 24 H Than, B Right so. B gloryous. B euer*y*che wyth her hoost in her wey *with* all her c. 25 H and with. 26 T sauf. 28 T and of B as the pr*o*phesy of ysaye seyde. 30 T et ecce. 31 B Thys. 32 T D for þe liȝt, is come om. in T D; B for it is come to the. 33 H glorie. T spronge H B sprong. D on, B of. 34 T D H B shalt. 35 þan om. in B. p. 54, 2 D first. T bisides, B by. T B Caluerye. 3 done. B ou Crosse. H and by, B and so þurgh. 4 T D and derknesse. 5 T Rooch. H grece B gresys. of om. in T. 6 T height B hyght. H for her trespasse. 7 B trespas. her om. in T. T bisidis. 8 D þe. an. B and to þat wey longyd iij weyis. 10 H for they. 11 B abode. T D wenten B went.

XVI. 17 T D And aftir. thus om. in B; H this was. 18 a litil om. in D H; B vnder a liteñ cloude. T þe cloude. come. þe om. in T D H B. 19 T D þat, H which, B the which. 20 B pepiñ. þe om. in T. 21 T Olyue. T D there callid, B þere ys callyd. 22 moche. 23 T D of þat. B towne þat ys callyd Galile. B cryst god a., H our*e* lord Ihe*s*u crist. B to-fforne. 24 B þey were. añwey om. in B; D algate. 25 H B into. B this. pryuely—toun om. in B. 26 H towñ þat is clepid Galilee. H our*e* lord Ihe*s*u crist, B ffor oure lorde god (añmyȝty om.). B there to. 27 T D and as. B wreteñ in the gospelī. 28 B This. 29 B ye schull go in to Galile and þere ye schull hym se. 30 H fynd. T B a nothir. T D H þat, B which. 31 T lordeschepe.

XVII. p. 56, 1 come om. in T; D þus come; B comyn. H abode B abedyn. D in these tofore-saide places. 2 T B in þe d. 3 T D H waxe B wax. 4 T D ffor whanne. T D sien H se, om. in B. þey om. in B. 5 T D nye. T D ȝit, H þough, B they ne noon. ȝit om. in T D B. 6 H of oþer. B but they. H they to her w. B the wey. 7 B pepyll. H to þe. T D besides B be-sydys. 8 þes om. in T. B H mett. 9 H frist came. T D B come. T D B Iasper. 10 H Egriþwiñ and þe oþer ij kyngis eñ with his host. D and so thus these. 11 euerych om. in H. H with her oostes. D and his. T his c. 12 D his b., B *with* her bestys. B togedrys. T D bisides B be-sydys. 14 had—hem in D on the margin. T D H seen B seyne. T oþeres H B others. 15 of om. in B. T othres. 16 riȝt om. in T D; H *with* Right gret; B honouryd other *with* gret Ioye and gret reu*e*rence and eche of hem kyssyd other. 18 T þouȝt H B þough. 19 B langagis. B as to others. B spacke. 20 H aī man*er* one speeñ; B oo man*er*e langwage and oo speche. B And afftyrwarde. T spoken H B spokyn. 21 T togidre B togedyrs. H euery, D iche, B eche. H her, B other his. 22 B cause why they rode þat wey. and om. in B. T D weren; om. in B; B accordyd. 23 moche. T the gladder. 24 T B þe more. B vervent. D to-geder furthe. 25 T D atte vprysyng. T B comen. B vnto. 26 T D knewen. 27 B a kynges. H þere predecessours. of olde tyme om. in H. T biseegede B be-segyd. 29 B þan þey. riȝt om. in B. T founden. 30 H the kyng of Iewes there in þat c., B oure lorde ihe*s*u Cryst kyng of all kynges borne there in þat c. T boreñ. B And also. 31 H herode þaī kyng with aī; B kyng herrowde þat was kyng of þat Citee at þat tyme was. T D were. 32 T dystroublede B distroblyd. T with. T soden H D sodeyne B sodenly. B theyre. 33 þey om. in T D H B. a om. in T H B. 34 a om. in H. B mowght. 35 T layen. D abode. 36 aī aboute om. in B. p. 58, 1 B venerunt. 2 T apperiet, B aperiente. 3 et om. in B. B differentes. 4 B domini. et cet om. in T. 6 B This. 7 D of the. B folke. þat—þe om. in H. 8 and om. in T D. 9 B and all. schul—men (10) om. in H. 10 men om. in B. H B shalt. B ffrome. T D B and brynge. B golde Encense & Mirre. 11 schewyng om. in T D; B shew. preysyng om. in H; B preysynggis. H to þe lord, B to þe god almyghty.

XVIII. 22 B And afftyrwarde. B the. B come were. 23 B kyng herrowde.

H þe. þat same tyme om. in B. 24 þe cite of om. in B. and om. in T D H B. 26 iij om. in T. worschipful om. in H. 27 T D were in þe. in om. in B. 28 T a·kedeñ. D B aftir. T borñ. 29 B Euangelyst and seyth thus. in þe g. om. in H B. 30 B in Bedleem Iude. T D H the whiche Gospelle; B Thys. H B is to saye. ihesus om. in T D; B ihesu Cryst. 31 T B born. T D B in the Cite. H Iewes. 32 T D heroude B herrowdis; H herode the kyng; of þe same londe om. in H. B þan þese 33 B þat come; and om. in B. T seyden. B borne. 34 þe om. in B. T D seien H sigh̃ B sawe. B and therfore. 35 T D comen. T doon; B to worschip hym. B kyng herrodys. 36 B gretly distroublyd. B and all his Citee of Ierlm also. p. 60, 1 he om. in H. togedir om. in T D B; B gadryd hym. T of preestis, B and prestys of his lawe. 2 of om. in B. T borñ. B seyde. 3 of Iury—Bethleem (4) om. in T. H þis. H writen B wrete. 4 B Than þou; H & þen herode sent oute a duke to rule his peple of Israel (!). 5 T D noo. After "pryncys of" a leaf is wanting in D. B goo̅. 6 H & þen. 7 H cleped to hym priuelych. B sent for. 8 B whan yt aperyd ffyrst to þem & þei tolde hym, and þan they went forthe toward Bedelem; and yitt herrowde preyde hem þat þey wolde goo & enquere besily... 9 T he sente, H sent he. 10 T he, B ye. 11 T founden. H retorne to me; B þan comyþe ayen to me and telle me. T B may. come and om. in B. 12 H and whan. had om. in T; B þan had. B þe wille of the kyng. T ȝeden. B toke her leve and went forthe theyre wey. 13 T sien B sawe. B yode. 14 T there as, B there þat. B thys blessid Chylde was borne, and þan they sawe the sterre stonde stille ouere þe place þere þat cryst was bore, and þan þey were gladde. 15 T sien. H moch gladder. and—moder (17) om. in B. 16 and—moder om. in Cbr. H and þer þey founde a child. 17 þan om. in H. H tresoure. 18 H cense. H & þis mater why; B Of these iij kynges why they. 19 B to...to. 20 H in mony diuerse. B declareñ. H expounde; B expownyn dyuers causis the which. T ben wreten, H haⁿ be gret. 22 B tell and declare. H one cause. T why that. 23 so om. in B. 24 T H soden B sodenly. B and þat is. H was. T seyden; H the sigh̃, B for sithen. þat om. in H B. 25 T kynges of Inde. B and þat they and her. T oostis B hoost. B so ferre oute of. 26 of om. in H; B oute of. H þe which peple. 27 had om. in H. T often tymes B offten tyme. T kynge B kyng; H the kyngis of Iewes. B besegid þat Citee and distroyed yt and alþe londis all aboute. H þe Cite. 28 B and also. 29 T bycause þat, B also because þat, H for bycause. B comen. so om. in T. 30 T Iurye. B þat tho was borne of oure lady s. Marye. T nowe. and om. in H. B and also a nother cause was for loue þat herrowdis. 31 T for cause. H alient. 32 he was agast om. in B. 33 B that he schuld a lost. 34 Also om. in T. T B ther was. þat om. in T. 35 B thus come of goddis ord. to þat. p. 62, 1 B any avysement. H the st. 2 and om. in H. B of ·þat. 4 T and scribes. H and her scripturs and her. B scriptours. 5 T euere. B þat. B and so these. T the. 6 þes om. in H. B of long. 7 H B byrth, T chirche. B borne Inne. 8 B and so they. 9 T trechorye, H malice. B Of thys spekyth s. g. T H an. 10 wel om. in H B. hereof om. in T H B. B seyth thus. 13 T filia certamen imposuit T H B multa, T H prouidit. 14 B This. B and be. ysaac om. in T B. 15 H say and vnderstonde. B þat Iewys. 15 B made blynde. 17 T sye B seye. 18 ȝit om. in T, H neuerthelese. T sye H sigh̃ B sawe. B many other. 19 B afftyrwardis. 19 B full of prophesyes in speryte. 20 T hym whom. H þaye. 21 T B amonges. 22 T where, H B of whom. T bifore B be-fforne. 23 T prophecieden. 24 B but also of. T B borñ ynne. 25 H tolde þey; B and so they t. T B konnyng. 26 B her wytnes. B and to oure help and to oure beleve and.

XIX. 31 T of lawe; B of his lawe and of. 32 B borne yn. T B they passeden (B passid). 33 B þat Citee. to hem om. in H B. 34 T erst, H byfore, B a-forn tyme. B yode. 35 in om. in T B. litil om. in H. B myles. H oute. 36 H by the. p. 64, 1 T where; H where the sh. were; B þat the aungell aperyd to the schepardys with gr. lyght schewyng. T to whom. 2 B to þem be the b. 3 H ffurthermore as; B Than. worthy om. in B. H by the waye and by the same place. 4 H the saide sh. were þey ride and. B spokyn. 5 T syen H sigh̃ B sawe. T ronnen, B Rownyd. H said to the kynges. 6 in om. in H. T and such. an. 7 B peryd to vs & tolde vs. 8 T fforthirmore, B And, H with. þat om. in B. B þe aungellis seyde hadde and spoken to þe schepardis. 9 T herde and seyne. B seeñ herde. aH thyng om. in H. aH—þat om. in B. 10 B doon. 10 B om. euery thyng; T aH. T B vnto. H B these. 11 B wondyrly, H right. goode om.

in H. B they herde. 12 B of these seyde schep. wordes; H of the sch. saying. 13 and—scheperdys om. in B. so om. in T. 14 oute om. in B. 15 B for they hadde. 16 T B seyn. vois. oute om. in B. 18 boþe om. in B. B þes iij. 21 seiȝe om. in H; T seyn. H þat Iewes. T bileeuen. 22 B be-fforne. 23 T afir. H B went. 24 þat om. in H. B þat it was. 25 þat om. in T B. H þese. 26 H spake T spoken B spokyn. H þe sterre was more & more & begañ. 28 B Fulgencyus the gret Clerk. B sarmon. 29 B made. T B that as. H hous þat. B with ij T or, H and, B and with. 30 T B ben. T cornered. T so is. 31 B as þe two wallys and þe ij sydys. T or ij. T H B the whiche ben (H be) ioynede. 32 H togeders. B togedyr, so holy chyrche hatthe Ioyned thes ij peplis in oon feiþe and in oon belefe þurgh oon c. 33 ihesu om. in T; B Ihesus. B and these. T and ij, H þeise ij, B and þes ij wallys. H B where. 34 B thes k. and these sch. 35 a om. in T. H þat in one. T B and in oo (B oon) knewe and om. in B. 36 H B worshippid these .. & þeise. T and ij. B þe k. p. 66, 1 T of I., B the I. H whi he were, B for they were. H fure. B of dyuers contreys and of a contrary b. 2 B but thanne. 3 T hem bothe & drowe. 4 hem om. in B. B þe kyngys, H kyng. B þe I. 5 B Crists. cristen pepil om. in B. H in maner B grace & in verry beleve. 6 B be oure lordes ihesu cryst which the ap. 7 B he was. H kingis. B in ooñ soo—one om. in B. 8 T kyngis and Iewes; 8-11 H the kyngis and Iewes were made both one, þer was made and knytt in one corner and trewe byleve. 9 to om. in. B. 10 B Cryst ihesu. þis om. in B. B cam. 11 T a made. T a, B ooñ. corner om. in B. T the too, H for the one. T the too, B & þe oon, H of the one. 12 T B come. H of crist. 13 T the toþer H þe oþer. H of the o.w. came of. T come, B þat cam to Cryst was whan. 14 H B þe angel. 15 were om. in H. B were fyrst þat were myscreauntis. of om. in T. T bilceued B beleviddeñ. þes schep.—crist om. in T H. B and þes. 16 B were. B beleuyd in. 17 H þis side of þis walle þat came fro fer was the wall of kyngis. B This oon syde and thys oon walle cam; of kyngis om. in B T come. B and the tother syde and the other. 17 cam om. in T. B cam but nygh. T from nyigh. T H B must. 19 kyngis om. in T B. T from fer vnto. 20 T H on. B in Cryst ihesu worschipped mote he be H and this side and wall. B and this walle. 21 T come, H þat came. but om. in H B. T B from. H neigh. and þis om. in H; B þat (and om.). 22 T founden. T there as. 23 in om. in B. T In pees; B and the kynges cam. þe om. in B. ferre om. in T. T H cun're. 24 were, B & were. T hem-silfen, om. in B. 25 as þey seyde om. in B. 26 B Cryst ihesu kyng. XX. 28 B & oþer. 29 T H spoke B spokeñ. T B þe. T ȝeuyn H yaff B yave. B hym. 30 B þan þey. H had Riden. B and anooñ. 31 T knewen. þat om. in H. B comyn. H B to the place of. 32 T aliȝtede. 33 B array þat þey hadde on hem; and cloþed—hadde om. in B. 34 and om. in T H. T H B be(n) arrayede. arrayed hem om. in H; B theye arrayed hem, T and so they ar. hem. B and also althe wey. B yode. hem om. in H. p. 68, 2 þat om. in H. B þese iij. H came T þer þat. B was bore. 3 T shone, H shewed. 4 T ȝeden, B comen. 5 H came; T B come to. 6 T next. 7 H a cornerd. 8 T to-fore B to-forne. B wern. T B the, H a. and caue—hows (10) om. in T H. and c. om. in B. 9 B was bore. 10 With "þe litil" D sets in again. 11 B with so. 12 B was. þan om. in B. ayene om. in B. H the sterre ayeñ. 13 hit om. in T D H B. D vnto. H and all-wey abode in. 14 but—and om. in B. T D H but as it is aforeseid the light abode T D þere (D ther as) Criste and oure lady were, H in the place þat Crist was and oure lady. 15 and om. in H; B right, T D ffor. D in the fore-saide gospel saide; B seyde before in. 16 B this. & om. in H B. 17 T D goyeng, B entryd; and om. in T D. H founde, B founde there. 18 þei om. in B. T fillen. T D H B douñ. 10 T D B hym, H hem. T offredeñ. H to hem B encense and mirre. 20 B and of. B vsage. þat om. in T D B. 21 B þat þere. B into. T D H B þe presence. T Sowdone. 22 H to a B D the kyng. D H but yif. H gold and. B gold in hys hand or siluyr other. 23 or—ellis om. in H. his om. in T D. T hondes D houde H handes. and om. in H. 24 T B speke with. B or with. D to a. B kys. 26 T ȝit into. 27 B he come in. T to the Sowdons presence or to. .H B the kyng. 28 H to hem. perys. þat om. in B. 29 T D H may. H B not touch. H nor. T D or, B or these a. 30 T ben. 31 T alle the. p. 70 9, H B and þat. B the. 10 B sought. 11 crist om. in H. 12 T D B manhode H manned. T D of age, H B olde. he om. in T D B. 13 he om. in B. wrapped om. in H. 14 B (and W) = Chr. T D H and in heye in the Mannger vp to the armes. Also—moder om. in B. 15 T D writen B wretyn. 16 B and sche. B in her

T D H B flefftly. 17 þe om. in H. 18 & a om. in H B. 19 T hilde. B close. B lefft. 20 T D honde. T D H B helyd. 21 T lynen B lynnen. D clouthe. 22 T hilde. T D god aℍmyȝties (D almyghtes), H oure lord Crist Ihesu is, B oure lorde god her sone his, T heed, H hed. so om. in H; B an l afft. T a. whanne þat, D whanne; B þese iij kynges whan þey. 24 T kisside B kyst. T D honde B h ndis. 25 B chylde ys. B and what were. T B dooℍ. 26 afterward om. in H; B aff*ter*.

XXI. 32 B and arroby. 33 to god om. in B. 36 B and B altaȝ r. T Godebye B Godley. p 72, 1 B of stature in hys p*er*sone of the myddell assyse. 5 of þe yle om. in T D H. T D H B mirre to god. 6 T of moost stature and of p*er*sone; H most in; moost —was om. in B. he om. in H. B w*ith*-outen doute. 7 B seyde. 10 H vestigia pedum tuorum. B This. D forto. 11 H Ethiopes shaℍ. B adowne. T Enmyes B Enemys. T lyk D lyke B lycke. 12 B & þey. H B shaℍ. D betrayed, B þ*at* schalbe-tray þe. 13 B thy. T D steppes. 14 B w*ith* her. H oostes B hoostys. 15 of om. in B. T D B at þat. þey om. in B. B were liteℍ p*er*sones. 16 of om. in T. T merveilleden. T of hem mochel. 17 B and þey. welle om. in H. were om. in T D B. B from. 18 oute om. in T. ffor—eest om. in D B; H and the nere the springing of the sonne and the nere toward the Est. T ner. 19 T nerer. 20 B men þere be the leste of p*er*sone þ*at* be borne there. H the febeler in wittis. 21 B tendyr of compleccion. B erbys. T B ben. B hotter þ*er*e. T hotter and better; H better and hotter and aℍ maner of spices be better. 22 perilous. ben. T grettir. 23 venemous B venymus. of om. in T H B. 24 B nerrer. þei be om. in T D (after sunne). 25 T D H B schulle. 26 H ech. B þem. H p*er* l. B land*is*. many om. in B. 27 H kyng alisaunder; B kyng alysaun ler þe gret conqueroure þ*at* conqueryd allþe worlde & all þe Iewys þ*at* he lefft. T D lost. 28 and, om. in H. þe om. in T D. B Iewellys and ornament*is*. 29 H kyng Saba. H B founde. T Salamoñs, B Salamon is. H as diuerse. 30 T B vesselis H vesselx. 30 B in þe kynges housold. 31 B god ys. T D in tyme of d. 32 D of the cite of I. T boren. B & be them̃e. 33 T D and manye other p*re*cious stonys and manye other Iewellys of golde and of (om. in D) syluer. H Iewelx. 34 B bothe of. B þes iij. 35 D vnto. 36 founde. crist om. in T D. H laid, om. in T D. T haye H B hey. D lienge in. B in a. p. 74, 1 hit om. in T D. 2 T D ȝouen H yeve; B yave hem (had om.). B to all. aℍ om. in H. T þ*er*e as. 3 T D B was bore. thou om. in B. B fureneys. 4 D iij worthi. so sore om. in B. þat om. in H. of om. in T. 6 B them̃. B theyre. T D H B tresour. 7 T D hondes H hondis. T D as fyrst; B and. þe om. in T D H B. 8 tresour. 9 moche. 10 T honde H hand. H peus, B penys ther-in. T offrede mekely. 11 H to the godhed. þe om. in T D H. B Saba and of Godley. 12 he om. in T D B. H B tresoure. 13 B hande. and om. in H. þat om. in B. T D offrede he lowelye (om. in D) vnto god. H to godis manhede with weping teres. 14 H B tresoure. H offred also to goddis manhede. 15 w*ith* wep. terys om. in H. T teeriȝ. T worschipfuℍ þree; worsch. om. in B. 16 H sore. also om. in T D H. T D & feruente. 17 T D oblaciouns; B theyre offrynggys. D þat were sayde. 18 H B at that. T D H B þei toke. but om. in D. 19 T D sauf. þ*at* to om. in B. T D as he. T D vnto. 20 B hede & s. mekely. 21 B This. H I thanke god or thanked be god. B þanke be youyn to god. 25 H the which. T D H kynge Melchior; B M. þe kyng. T penyes gilt, H gilt penes, B golden penys. 26 B þ*at* somtyme was. þe grete om. in B. and—gold om. in B. 27 he om. in B. 28 B of Trybutys in. appil om. in T D H B. T bere. T honde. 29 B and þ*at*. 30 B frome. terrestre om. in H B. 31 oþer om. in B. riche om. in H. p 76, 20 þe om. in H. 21 H contreys. a om. in H; T D B þe. 22 T D þe Citee. B þat euery. þ*at* om. in D H B. 23 T poer. B as. H and þ*er* he casteth. 24 H B the fyre. B and whan a man. hit om. in D. 25 as om. in B, for om. in T D. B ayenst hys lorde þe Sowdan. 26 aȝeyns om. in H. D is ther. 27 B ys in all þe Est and yt betokenyth a new s. B dywe. H trewe. 28 B her god. a om. in T D, to a om. in H; B & to her M. a om. in H; B and also to her Sowdon or kyng. 29 T wheþer that it; H where it; B þat ys. B done; T be doon. to om. in H; D vnto. T Martris. 31 B he schulde worss hip hym. 32 B and in thys. þe om. in H. T Saraseynes H Sareȝins B Sarȝynes. T H asken (H aske) aℍwey. T D of the. of om. in B; B men Crysten. 33 T D B ben. B p*r*isons. in om. in B. B templys of þe eyde Sareȝyns & wilfully. 34 H Coost. B to do s ryfyce to theyre mawmetys bothe &c.

XXII. p. 78, 35 T bycome. T B borñ. 36 B m. oure lady s. M. p 80, 1 T D the ȝiftes. worschippeful om. in T B; D noble. 4 T Notheles, H B neuerthelese. schulle H B schall. 5 þe om. in T D H B. B dede; make om. in B. T tofore. 6 D king Melchior. 7 T D lorde Ihesu, H l. Ihesu Crist, B l. god. 8 H broke aȝt to dust. T broken. B to. so om. in T D. 9 þat om. in H. 10 was om. in H. T kutte H kut B kytt. B man ys. T D hondes B H hand(e). 11 T toel H B tole. H breke B bracke. B orryble. T Mawment. 12 kyng om. in H B; T the kynge. T Nabegodhonosor H Naybegoddonosor. H in his slepe sight. B sclepe. 14 B þat is. any om. in B. B synnes. 15 B This appill betokenyth. 16 B þat þurgh mekenes of hym and of. H and þrough. 17 B trouthe. H of his maieste and of his godhed. he om. in H; B yt. 18 H B to. D alle these othere. H afterward ye shaȝt here. 19 T hire. B here here-afftyrward.

XXIII. 21 H had this. 22 had om. in H. B done. 23 T H asked. and wolde om. in B. B these. 24 and om. in H B; T and her hors. 25 T gañ, H begunne; B dide bothe. T D H to ete. T and to. and slepe om. in B. T D take B tokeñ. hem to om. in T D B. 26 H and to. B disported þem. D the, B a. 27 T D H byfore. neither. T eten. B no. T dronken H B dronke. 28 þat om. in H; T B thoo (B þo), D alle tho. 29 B of þe. B and to them of þe c. 30 D al aboute. 31 T D ferrest. 33 fferthermore om. in B. 34 as om. in D. B gospell. 35 T per Herodem. 36 T regressi. B This. T D H an; B and an. p 82 1 was om. in H. T H taken, B sent. B sclepeng. 2 H turne ayeñ not to herode, by anoþer way returne home into. B kyng herowde, but take them another waye, and so they yode. T they yede anoþir waie; by an oþir wey om. in D. 3 home om. in T D. B to. B And þe. 4 þat tofore-tyme ȝede om. in B. T D apperede. B affore hem in her comyng to Cryst. hit om. in H. 5 D afterward. B so sodenly. 6 T D metten B mett. þe om. in T D. H rid. 7 T to-gidre home. T D into. B londys & kyngdoms. T a grete. and honour om. in H. 8 her om. in H. T herberowgh B herburgh. 11 B And so. 12 her om. in T D B. B and all þe. 13 B þat were þe dukys Olyfernus of olde tyme, and also þei redyn & passid by with her bestys. also om. in T D H. 14 þat om. in C H. 15 T supposeden. T bycome, H beñ come, B be comen. 16 B Also whan. B any other Cite or towne. 16 H worthly and mekely. mekelich and om. in B; B Receyvyd worschipfully. 18 T puple; B pepiñ of þe Citee or towne. B and also þey. to om. in B. 19 T seen B seyn. do om. in B; T doone. T D or. 20 T D cuntrees. H yede. 21 B & gracius þat all þe pepyll þat herde þeyre namys were of so gret loose þat yt was neuere afftyr forgete vnto thys day. 22 T forȝeten. 29 B beffore. B dyuers landys. of her om. in T B, of om. in D. 30 noȝt om. in T. B go ne ryde home afftyrwarde; aȝene om. in B. 31 T B done. T alle her meyne, D H alle her men. 32 B man ys. 33 werkyng om. in D; B worke.

XXIIII. 34 aȝt om. in H. H scribe. 35 B and all þe. H þe iij. B goon. 36 B and wolde. T D hem. T D þey beden. H bedde B bedyn. B them. þan—preyse hem (p. 84, 3) om. here in H. p. 84, 1 B with. aftir om. in B. 2 B all þe wey. B þey rode. B these iij. he fonde om. in B. 3 B blessyd them & praysyd them. T tolden H B tolde D tellen. B hem of. 4 grete om. in T. 5 B with. T B angir H angur. 6 B landys. þat was om. in B 7 T riden B redyn H ridde. H here: and of gret malice and enmyte he pursued after hem a gret way, and alwaye as they Rode after these iij kyngis he founde þe peple blesse and prayse hem and tolde of her nobley, and specially. B in Especiall. 8 H circile 9 ouer om. in B. B and þat þey kept hem secrete in her schippis. 10 T D H shippes. T aȝt the. H sheppes. 11 B goodys. B þe kyng. T D H B the scr. 12 T pursueden, B prevyd. B for gret envye fals for þey so merveillously come. 14 T D þoruȝ þe. B of a. 15 T ȝeden B yode. home om. in T. 16 B þe sterre. H wyth. D gides; B goddys in-terpretacion. 17 of om. in B. iij om. in T D H. H sufficeth. 18 T D H B wondirfully. B be nyght. 19 D B therfore. B þe Iewys. T dwellen. 20 B in dyuers londys aboute & in other dyuers placys. T bere. B to kyng. 21 þe om. in T D. to om. in H. D alle. B the. 23 B crist ne of þe place where he was bore anoon þurgh Envy þey clepyd. 24 D H B knewe. 25 D scripture; T þe birth of Crist and the scripture. B sc. of þe b. B and of þe place where he was bore anoon þurgh. 26 T e. and of malice and falsnesse. of om. in H. B falsnes & Envy. B þey excitid. 27 T to, B in; H B an, om. in T D. 28 T B ben. ȝit om. in T D H B. B so there vnto. T D And of. 29 B in d. T D treteñ, H telleth B tellith.

30 T D H B noo. T telle of. B here to telle. B For. 31 and om. in H. þat om. in H; B thilke, T D the. 32 in—moost om. in D. B most of myght & most of worschip. D most myghty. H mightfull. B and so yt ys wytnessyd of be Crysten men þat duellyn þere aboute. 33 H dwelleth. H and oþer for to. 34 B doutys. B all *þis* afornseyde. 35 in om. in B. H and with gret mekenesse and humilite and Repreuyng of. 36 T D worschipfuⁿ. H in his seintes. p. 86, 1 in his seyntys om. here in H. to om. in B, to be om. in T. 2 B knowen. D in. B pepill of þe worlde and so þat. first om. in T D. H B was fyrst. 3 H hidd onely. B in hys b. 4 H the same. name om. in D. B of all. T puple. B p. of. man*er* om. in T. 5 B ferþest. B last ende; H Est. B schull. 6 H prayse his name.

XXV. 7 þat om. in B. D iij worthy. H come home; B goon home ayen and were come. T D to (D vnto) the hitⁿ of Vaus aforeseid *with* greet travaiⁿ. 8 þat is om. in T D H; B as yt ys beforne seyde. 9 T maden. B fayre and a Ryche. D H B in the. 11 þere om. in T B; D H here (H her). 12 H all *þer*. T D in the, B at þe. 13 T D in. H sepulturs. 14 while. B Than w*ith*-in a litell tyme affter all þes iij kynges eche of hem went home into hys owne kyngdom, and þan all þe. and$_1$ om. in H. 15 B all þe w. k. B theyre. 16 B herd teⁿ of her comyng home. D iij worshipful. 17 B ayenst hem. 18 T D att the (om. in T) forseyde place; B be þe wey. T D and they. 19 B re*u*erence and mekenes þey r. 20 H had herd. wonderfully, B m*er*veillously. 21 B þe more. 22 B w*ith* loue; H worship loue. T aftirward. 23 D of grete worship had. B for her. do om. in B; T done. 24 B þat þey. T D eche. 25 H rode home with his peple. B to. B lande. 27 B as yt ys seyde beforne and. þus om. in B; D in this wise. T eche D iche. D from oþir as for þat tyme. her om. in T D. 28 her om. in B. as—tyme om. here in D; B as fro þe tyme afftyrward. 29 B comen. 30 B þat þey. 31 had om. in T D H. T D sye herde and dide, H sight hard and done. B seyne; doon. T D and of. B in all þe tyme of her beyng oute. 32 B to make. a sterre in H at the end after "to hem." 33 D vnto. 34 B where-þurgh. 35 þe childe om. in B. H the iij. D iij noble. p. 88, 3 H þis. worschepeful om. in T; D saide. þei om. in T D H. 4 B theyre. D in worshipful conuersacyon and right honest; H worshipfully with honeste gouernaunce and conuersacion. 5 B tyll þe tyme of þe a. of oure lorde ih*es*u cryst. 6 T D to the, B tyll þe. B Thomas of ynde þe ap. T om. þe.

XXVI. 8 þe tyme om. in H. D that tyme. D iij worshipfuⁿ. B goon. 9 B and so fforthe home into. D in her owne; H of the c. þer om. in D B. T D B waxe, H spring and waxe. 10 D and her. and$_2$ om. in H. B þe. 11 iij om. in D. T H grete drede, D for fere. 12 H B þe. B þere god. 13 in om. in B. D v. the erthe with hir childe. 14 with her childe om. here in D. T D to; þe om. in D; B tyⁿ agayne the t. 15 B god ys. H god wold þer was. 17 of om. in D. B necessarys. 18 T D H was nedeful. T B to her. B afftyr. H þe faith of god. 19 D & to. 20 B thes. of om. in H. 21 D H ther is. T D H vppon, B on. þe om. in H. 22 T D H B sitte vpon. 23 B sone. D vpon. 24 T D H vpon. H the, B þat. D childe. T felle. D a drope down. 25 D of mylke. T H B mylke. D B vpon. H and þat is þer this day. 26 D is yet. B seyne there-vpon. D B vnto. H B þe more þat. B men scrape there-oⁿ with her k. T knyfys. waxith. 28 B borne. B and also. 29 D B this. B and from þe cave. 30 T D H þis. had. B forgetyⁿ. byhynde her om. in D. and—leide (33) om. in B. 31 the om. in H. 31 H foulde. all om. in D. 32 T D leide hit. H an higⁿ. B and other necessaryis which sche lefft in þe Maunger amonges the heye. þere om. in H B. 33 T D B laye. hoole and fresshe om. in B; B stylle in. B vnto. 34 seint om. in D. Elyne. 35 þe om. in T D H B. B Costantyne de noble whan sche come þedyr sche ffounde þes Relykes in the seyde place. p. 90, 1 B and yit at þat tyme þe Iewys þurgh gret malyce and gret envy þat þey hadde to thatt place for loue þat Cryst was borne there, That þey wolde &c. T holde. D ther as, H where. 2 a fowle—mochel om. in B. and a om. in H. 3 T D H moche. þat om. in H. 4 T nolde. noȝt om. in T D H. D B no man, H neiþer man. ne om. in H; ne woman om. in B. B nor chylde. D ne wife, B nor no man*er*e of beste. to om. in B. 5 B come in þat. T D H þat. 6 B And þan afftyrwarde whan. B went. 7 T D offrede vp. 8 B and. T dowfes B dowvys. and—seyde (9) om. in B. 10 T B tuum domine B secundum verbum tuum in pace. B This. Now lorde om. in H; lord om. in D. T lete, D leeue. 11 aftir þi worde om. in H.

12 B Annyre. 13 þe om. in D H; B of þe. T pharasees B pharyseyis. B of many. 15 B so a. 16 a om. in H. T arysen B aResyn, om. in H. D and her. 17 B ne myght ne durst no lenger abyde. 20 B surge et a. p. et matrem eius et ffuge in Egiptum &c. 21 B This. T D H B an. D vnto. 23 H Egypt in the nyght. H þere be. B be there vnto þe tyme þat I come and tell þe. 24 B schall do to seke. 25 B for to. T D H B slee. B And þan. H Roos. 26 his om. in H. B fledde. in þe nyȝt om. in H. B nyght-tyme. 27 D aboode; B they were vij ȝere; til—ȝere (30) om. in B. D til þat. 29 s. Marie om. in D. 30 B and thys E. T from. 31 B in all þe. 32 s. Marie om. in D. D went, B yode. B vnto E.-warde. T D waye as. B *þat* Cryst schall come ageyn̄. 33 T groweden D growen H grew; B sche sawe growyng. H & þese Rooses. T B ben. þe om. in T D. 34 H Roose. T Ierich H Ieryce. T groweden D growen. B noon̄ other. T D B in. of—contrey om. in H. 35 D that. T D sauf. D al only. T D H þat. H contrey, B place. p. 92, 1 D that; B the same. T D gone B goon H goth. 2 þei om. in B. B these Rosys. B in þe. H of the. 3 T D vnto. B pylgrymes þat passe by hem. Here a leaf is missing in H after "aboute." and—aboute om. in B. 4 T born̄; D bore and caried. T D d. Cuntrees and l. aboute om. in D. B And now. 5 T where, D ther as. 6 T B gardeyn. þe om. in D. B in þe which gardeyne there. 7 and as brode om. in T D. 8 And om. in B (where a new Initial). T ben. 9 s. Mary om. in D B. 10 B wyssch. and bathed hym om. in T D. B hem and there sche. T washed D I-wasched B wyssch. 12 T ben. 13 T B ben. T D B moche. B lyke. to om. in T D B. 14 T B ben. T heyer. T fathem B fadom. B heyght. 15 B levys off þes busschys. T ben. B lyke vnto. B trefoyles. D euerich. busshe om. in T; B of þes busschys. 16 B been̄. 17 to om. in B. T is also. grete om. in D. B And of þe Baam *þat* growyth on þes busschys be wrought gret *mer*veylles and myracles. 18 D of the. 19 T ne. and di3t hem om. here in B. B yt be. 20 B man nor dy3t hem neyther. T D B often-tyme (D B tymes) haþe. B provyd. 21 D kepe. T D they waxen, B þe bussch waxith. 22 T D growen B growyth. 23 B byndyng. D the, B that. gardyn om. in B. D gardyn abydyng. 24 þe om. in T. B Ruddys. be—þei om. in D. T B ben. T kutte. B as ys. T B vyne. ben. 25 T B kutte. D Coten B coton. 26 B þes Ruddys so bounde *with* coton aboute there been. 27 T D B into the. 28 B disschys of syluere. T D B kuttynges. 29 T D oute of, B þurgh. D And than þe Bame is putt oute of þe dysschys. T the. 30 grete om. in B; B pott of viij galons whych potte ys of sylu*er*e. 33 B any lorde or kyng be hys messanger sendyth for any of thys Bame, þan gladly he yeueth hem some. 34 T D ȝeuith̄. T of þat Bawme. 35 and whan—home (33) om. in B. 36 þan om. in T D; B and also. p. 94, 1 B thes Crysten men *þat* kepe þes busschys in thys seyde gardeyn takyth þe kuttynges of þe seyde busschys whan þey are newe kytte. 2 T and they. B and þan þey. T sethen, D setteth B sett. 3 B and þan Bame. T swe*m*meth̄. 4 B oyle or þe fatnes of flessch; B adds: and þan thys Baame ys gadyrd of and kept. 6 alle man*er* of om. in B. T brosures B brosours. 7 B or. B wole. 9 B borne. 10 B For. 11 T B as ys. B yerdys endys. T B ben. 12 B for yt hathe such vertu and strengthe *þat* whan a man. T and, D yif. B takyth. B *þat* 13 T D B on (B vpon) hys honde (D hondes B hande). þorwe-oute om. in D. 14 on om. in T. T the toþer. B and þurgh þe vertywe of *þat* Bame *þat* place of hys hande. D be neuer. be om. in B. 15 D that. as—is om. in C B. 16 T D B callyd. 17 and—bawme om. in C B. D that other. is callid om. in D. 18 B and for to teth̄ alh̄ þe vertue *þer*of yt were to long (to telle here om.). þe om in D. 19 T D reherse. B of þe Eest for the most party. T bileeuen B be-levyth. 20 D verraily; B verrayly and trewly. a om. in D. B for growyng of thys b. 21 D that same. 22 and om. in B. B and for sche. D wasshed. 23 B wellys *þat* be in þe same gardeyne and so sche dide wassch. also om. in T D. T D hyr; B her sonys. 24 T D sones Clothis, B owne clo*þis* bothe. B same vij wellys of watyr. Here new Initial in B. B schall vndirstande. 27 B golden penys *þer*in. B and of. B here ye schall. 28 D al the b. T D B endyng. 29 B Thaas. T fader of. 30 B golden. of$_2$ om. in T B. D *þat* was. 31 T D callide. B Nylus. T D B þis. 32 T D B wente. D B on. 33 D the which, B whych. in om. in D B. T thilk. T D callyde. B and these xxx goldyn penyes he bare. 34 gilt om. in T. 35 T D and for his wyf and for his chyldren; B=C. B Jacobbe. p. 96, 1 B and afftyrwarde. T bre*þeren* B brethyrne. 2 *þat* were om. in T D. T Ismaely D Ismael B ysmayle. 3 B goldyn. B And afftyr þey were sent into. 5 T D sepulcre. 6 B and so thes xxx golden penyes.

B in. D tresoure. 7 B And afftyrward be processe. T D as in. B in þe tyme off k. Sallamoñ. 8 D kynge. 9 riche om. in B. D B in to. B And so. 10 aftirward om. in B; D after this. 10 B Sallomon ys. 11 With "was" H sets in again. 12 H B destroied. B golde. H pens. 13 and—tresory (14) om. in H. put om. in B. B in. 14 D tresoure. oþer om. in T D; B other many. B Jewels & o. 18 þan om. in H. 19 B gylte. 20 oþir om. in T. ornamentys and om. in T D H; B Iewellys & ornamentys. with hym om. in H. 22 D H tresoure. H those same, B thys same gold, T D hem. B yt. D vnto. T Crist was. T B borne. 24 D after þat. whan om. in D H. s. Marye om. in D. D went, B yode. 27 T D H lefte. D thinges. H in þe way þat were offred. B offryd to god. B be. 28 and om. in T D; B alle as þey were. T bounden H bonde. D B togeder in a. D clouth. 29 D Thanne after this. B and so a. 30 D B þat ther. T shepard B scheppard. 31 B þe whych scheparde. B a gret. 32 so grete om. in H; B a gret. B coude. B hym of hys sykenes. 33 þat om. in H. T D vnto. 34 D B be made. noȝt om. in B. 35 B went. H one. T B and now. 36 T D H B founde. B with þe. p. 98, 1 T D aⁿ y-bounde. B bounden. alle om. in H. in a clowte om. in B. T togidres B togedyrs. 3 til om. in D. B Tylle yt be-ffylle on a tyme before Crystys passyon þat þe seyde scheparde herde. aȝens om. in T D H B. T Crist. D went. 4 T D þe sch. 5 au. T infirmite. 6 T D oo H one. þan om. in H. to god—help om. in H. 7 B of mercy to hele hym. þan om. in H B almyghty god. anoon om. in T D B; H heled hym anoñ. 8 B hym of hys sycknes. T in. 10 with goode deuocioun om. in H. T D grete. T D H B the. T D H B gilt. 11 T D B with the. T D I-bounden. H bounde aⁿ, B founde aⁿ. T D in a cloute to-gidre. 12 B clothe. and om. in H. T Crist, B allmyghty god. T D sye H see B sawe. T D penyes gilt; gilt om. in H; B þes yifftes þat ys to sey þe goldyn penyes. 13 B with þe. B þe which yifftys he knewe wele. 14 B to. 15 H yftes; B hem. D autere in the temple. and so—tempil (17) om. in B. 16 H after his c. (of god om.). H offred hem. 17 in þe tempil om. in D. þes—penyes om. in H. B golden. H B with þe. 18 B with gode hert and deuocioun. 19 B which. H kept þat tyme. T D in þilk. T D sye H se B sawe. 20 H oblacion. T D H vpon. B Thanne in. þe om. in T D B. þe — þis om. in H. B þes, D suche. 21 T D H oblacioun. was—and om. in B. T D reuersede H Reuesshid. B auter and Receyvyd þes offrynges. 22 and om in H. H that such, B þes. D B seldom, H but seldom. T seen D I-seen H sene B seyne. 23 H & the prest. B yifftes. 24 to om. in B. D his, H the. T D H comoñ B comyn. H tresore. D & than after this; B and þan with in a. 26 B om. in. B vnto. to þe p. — Iwys om. in H. 27 B comenaunt. 21 B almyghty god; H Crist Ihesu. B and thanne. 29 of her tresory om. in H. D tresourys. 30 B goldyn; om. in H. B an. 31 so om. in B; D in this wise. D þis cursed I. D betrayed and solde. B allmyghty god h. m; T D hys maister god aⁿmyȝty; H Ihesu Crist his maister. þes om. in T D. 32 B golden. T B and þan, D and afterwarde. aⁿ om. in B. D was thus. B done. and om. in T. B Crystys. 33 of heuen om. in T. H disciples. 34 B solde to be dede. as—was om. in B. D his owne. 35 T D H B repentyd. and was sory om. in B. B of. D grete trespas and mysdede. 36 B and þanne he yode. D ȝede aȝen into. D vnto prynces. T of Iewes. p. 100, 1 D kusted. T adoun. to hem om. in H. H the. B golden. T D H and as þe gospeⁿ (Than—done om.); B = C. 2 B yode. 3 T D hongid B hangyd H heng. H so þat þan, B and þanne. B these Iewys afftyrwarde. 4 B golden. D B for the, H for a. 5 C B and with þe. T B the toþer. T D xv gilt, B xv golden. 6 T kepten. H sepulture. 8 B ffurthermore. 9 H of the same. gilt om. in T D H; B golden. 10 T D was. aⁿ om. in D. H the. B contrey aboute. boþe—money om. in B. 11 T D H monye. T abraham, B abraham ys. B vnto. þe. 12 B done. T D vaspasian. 13 B fro. þe om. in D. H vnto, B tyll. 14 B golden. T D not. H disceyuered. 15 B nor partyd. 15 but—departed (17) om. in T D. B borne. 17 B And why (fferth,—cause om.). 18 why om. in T; H þat. B golde. B callyd. 19 D notw. that. is þis om. in B. 20 B was. name —comune om. in B. 21 H B the. so—contrey (22) om. in T. B for to cl. hem soo as we. D clepen. in þis contrey om. in B. B þe golde. of om. in B. T D byȝonde H B beyonde. H Motus, B floreyns ametowns (!). T of. 23 B in alle þe. T D B prynte H prent. 24 and in siluer om. in H. T copur. T I-kepte D I-kepe. 25 T D þe grete. and om. in H. T D vpon. of one om. in H B.

26 xxx om. in B; xxx gilt om. in H. B golden. þis om. in B. T B þe to, H the one. D oon. is om. in B. 27 T D H B on. T B the toþer (B todyr). T ben. T wreten H writt B wrete. 28 H B can. T D H nowe rede. 29 T D H B as moche. H wight. T value B valewe D valoure H valure. D foure. 30 B floreyns of golde. B many more. D merueilous. T D B ben. 31 B golden. T here to. D forto reherse here. B teꝧ of. D B And also. 32 H ware. D by an aungel to come. 33 D boden B bodyn H bidd. D H to go. 34 B Galalye. B in þat Cite & in Naȝareth. 36 B Et cm. T naȝarennus D H B naȝarenus. B Thys. p. 102, 1 H did and wrought. 2 T D from þe tyme of his p., H fro the tyme of his byrth vnto his p.. B fro þat. 3 H euangelist. T declaren H declareth B declare, D tellen and declaren. H openly Inougꝧ. in þe gospeꝧ om. in H. B gospeꝧ ys.

XXVII. 5 B was dede and Riseꝧ & þm afftyrwarde steye vp to hevyn. 8 T þei. B the a. 9 D forto. B þe word of god. 10 T D tofore. þat tyme om. in H. B regnyd in þat tyme. T regneden. 11 T D were there. D grete and worthi lordes. B lordys þerof. þow—ȝet (12) om. in H. T. were so. 12 B yode. T þoo, D þese, B thylke. 13 H B shaꝧ. B doone. þe om. in T D H B. T B prudence. 14 H and þe gret mercy of god. T D þe. same om. in H B. T honde. 15 to om. in B. T D his side. verray. H B god and maꝧ. 16 T D H arisen, B resyn. vp om. in D B. fro—he (18) om. in B. B bade hym to goo. B of hys passyoꝧ. T B & hys. B and of hys asc. B vnto. 20 H B sought. B oure seyde. 21 and þere om. in B; T and the. with om. in T. 22 B and w. T D B om. and. H B Quod. 23 B profuit infanciam Christi quod. & om. in T. 24 T D in faciem, B infancia. 26 et probauerunt om. in H. D H That. 27 a om. in T H B. H prophet. T D B þese þree. 28 D this, B aꝧ her. H sought. H the Childereꝧ. D of our lorde Ihesu criste. T D and hys face syen with her eyen. 29 eyen. H sigꝧ B sey. B hym. worsch. and om. in T D. 30 B and eke. T D moost deuoutely. T D B hym. and—hit om. in B. 31 T D H B Bartilmewe. 32 H Symeon. T D B Iude. 33 T D weren. B sent to Inde also to preche forthe am. H þe faith of god. 34 H aꝧ peple. 35 T ben. B in ynde. 36 H one part. T D H parties. p 104, 1 T on this side or this half, D B on this (B that) side. of om. in T D H B. ffor—see (2) om. in H. B of thys. 2 B syde. of om. in T D B. D B theras. is om. in T. H for þer is nomore destroyed. descried ne om. in B. 3 H &. H acompted, B to accoompt. in—eest om. in T. D into the. B vnto þat partye of þe Eest. B Iourney and no more.

XXVIII. 6 þe om. in T D. D londes and k. B hadde prechyd in þe kyngdom. 7 B the worde of all-myghty god. B goon. B all abowte þes ynles and the p. of them. 8 T done; D B dide. H and by hym god had shewed mony. 9 þe1 om. in H. B and thorugh. B worde and power. H adds: as in heling of sike men of aꝧ maner infirmitees and deliuering men that were traueyled or turmented with wilde sprites. 14 T D and as, H þan as; as om. in B. B yode. 15 T D B aꝧ aboute. B into her. T temple. B and he. H B founde; T D sye peyntid a sterre. in—tempil om. in T D. H B euery. 16 H paynted and fourmed. T aftir the fourme of þe st. D vnto. B these. 18 B abouen yt. 19 T D sye H sigꝧ B sawe. T D B þe. of om. in D H. B bysschop. 20 B bysschop. T D tolden. B in. D appered of olde tyme. 22 D vpon. of om. in D. 23 T B borñ. T D Iurye. T D as a vois. 24 cause om. in T. T B þes. 25 D wente, B yode. B vnto. 26 wondirfullich—Bethleem (27) om. in H. B worschipfully. T D B þoruȝ þe. D þe same. and—Bethleem om. in B. 27 T D there þei. D vnto. B þat. 28 B borne there. B afftyrwardys. 29 T H come. B home ayeꝧ. 30 B And þan what. of om. in T D. T hadden. B doone. B seyne and herde. 31 H or. T D seen. B bysschop. T H B temple. T tolden. 32 D H B And, T that whanne. 33 B hadde herde. þis om. in B. B god with aꝧ hys hert and made gret Ioye there-of and prechyd. 34 B bysschop. B all þe peple of þe Templys and to all other pepyꝧ of the. H Cristis childhode. 35 B of hys..of hys..and of. 36 B and of. H workes. B whyles. p. 106, 1 B these. B of these. T Temple. 2 T puple, H folkes. D vnto. B made kyrsten peple. 4 H expounded. B vnd. and what thys sterre menyd. T D þe. 5 and2 om. in B. he om. in T D. D kasted H kest. 6 D the, B theyre. B all her. 7 þe1 om. in H. B & in. B of þat. B borne in Bedelem. as—aforseyde om. in B. 8 H & so moch a. D name and fame. H begon. 9 H B rise. T D H B aꝧ the. of om. in T. 10 B for all.

11 T D Inſirmite. B other. 12 H sprites B sperytes. T D B comen. he om. in B. 13 B he helyd. hem om. in B. T D B to Cristis (D goddes) feith, om. in H. and—hem om. in H. D baptised. T þem. 15 D so were. T were conuerted so. many om. in T D. T D B the signe. B in dyuers placys aboute. B Th. the ap. 17 T ben, D be come, B be in beforne Tyme. H &c.

XXIX. 20 B Thanne whanne. B the seyde Th. H teched. 21 T D puple of Inde. D sayde to-fore. D went, B yode. B into. 22 B iij blessyd. 23 he om. in H. H B founde. B hem aſt. 24 a om. in T D B. H agree. T B an ans. 25 B ne schulde dye. 26 T D B seen. T D B & so he. 27 H and þer to bere hym. 28 þes om. in T. worsch. om. in H B. H prayed. 29 T D neuere. 30 B of. T D or. 31 T D H Baptyme B Bapteme. B And affter þan be processe of tyme þey. H herde of such a maſ. 32 B comen. þe om. in H. 33 H whicſ that, om. in B. T D callide. B the which. of om. in T D. 34 H Childreſ. T D B Crist. & of om. in T D; & om. in H. and om. in T D H B. B of hys. 35 and—asc. om. in H. also om. in T D B. B and of. 36 B of. p. 108, 1 B and anoon, H anon þat. þat om. in H. B notw. þese iij kynges þat they were. 2 H of a. T D H B come. 3 alle iij om. in B. B a gret. 5 B And whan s. Th. sawe hem come, with. 6 B he resseyvyd. B þes iij. D worthy. 7 B and he. B þem. B hadde wrought. 8 B and of. D s. meklye. B here in Erthe for. 9 T D B from. 10 B steye up, H assended. 11 how om. in T. T H adouſ. B disciplys. 13 B iij worschipfuſt. he om. in B. 14 D enformed. T to hem. 15 H B the wh. in om. in H B. 16 D in this maner. T D of Cristis. þe om. in H. 17 cristen om. in B. than om. in H. B iij worschipfuſt. 18 B aſt her. 22 B anooſ as. D fore-saide thre hooly. D B with. 23 and om. in B. B anooſ þey. T D begoſ H begun B began. 24 B god is. T vnto, om. in B. 25 crist om. in T D. 26 D pleynely tolde; H aforesaide. H So þan whaſ; B and so. whan—with (27) om. in B. alle om. in H. 27 þan om. in H. B a gret multitude went with s. Th. þe ap. of dyuers pepiſt vnto. 29 After "Thomas" a leaf is wanting in D. B upoſ. 30 B thys. B and þan s. Th. 31 T B þese. H of cr. 32 T B þese. 33 B and þan begaſ. H and a, B and such a. was om. in B. B amonges. 34 B and such a. T H arisen, B Resyn. 35 T londe. 36 H both of. women. p. 110, 1 T B from. and fer om. in H; B dyuers contreyes and from fer landys. 2 to visite—pepill (3) om. in H. B vesite. T þat. B ch. aforneseyde. T on þe. 3 T puple. þe om. in H. 4 B These iij, H þat þese. 5 T dide do make. and a om. in H. 7 B þe Rychest Cite and þe best Cite of. B contreyes. H of the Est in yude. 8 B and of þe Eest and is yitt. ȝit om. in H. B vnto. 9 T H preter. 10 T also dwelliſ. also om. in B. B a p. B which. 11 and why—Thomas om. in B. 12 T H pretere. B here here-aftyr.

XXX. 15 B And whan. had om. in H. 16 to om. in T. B of god. 17 B ordeynyd and sacryd. T vnto. 18 B afftyr. 19 B he ord. to be vndyr þem. 20 oþir om. in H. B othir Mynystres as Bisschoppys. 21 worschippeful om. in H. 23 B in þe seyde. 24 T D H templis. H aboute in the Contrey. to om. in T. T thes H B the. 25 and om. in T H B. and 3 om. in H. 26 T ȝouen. grete om. in T. 27 B god is. H And, B and also. 28 H teched. and om. in H. 30 H sing messe. H and he. hem. om. in B. of om. in T H B. 32 H þe, B at. þat om. in H. B betrayed on þe morow. 33 made & om. in H. 35 T thingis he tolde hem also, he tolde hem also. B to them and also. p. 112, 1 B Bapteme. hem. om. in H. 2 T B not. B forgete þe fourme of Bapteme. 3 T had thus. H this. the om. in T. 4 B Thatt. 5 T loue; H for Cristes loue. 6 T fully and tolde. B bokys. T H writen B wretyn. 7 B where as yt. T why, H howe, B þere. B sclayne. 8 T B And. H B shaſt. in om. in T. 9 B and there. T there as. 9 B þat there beeſ boþe. B wymmen þat bathe. T B visagis shapeſ. B lyke. 11 B nat. T endureth; B & so þey be. B vnto.

XXXI. 14 B And afftyr. þan om. in B. 15 T thilke dayes ȝeden, B in pees yode. B & townes. 16 diuers om. in T. B and þan afftyrwarde þey. 18 T Mynstris. B and to. 19 B yeve. and grete Richesses om. in H. 20 T rychesse B Rycchesse. 21 T aſt the. T H B vanytees. B and þei. 22 H ord. mony clerkis to abide. B to enhabite hem in the forseyde. 23 B The which Cite. T B done to. B make a liteſt tyme before. þei om. in H. 24 B and aſt her. 25 in om. in B. B spirituall and Temporaſt degre. T & in. H temp.

degre. 26 alle om. in H B. B & of. 27 T vnto. B þem. secounde om. in H. 28 þes om. in T. 29 T maden. þe om. in B. 30 of om. in H. men om. in T H B. T and of. B *spirituall* and *temporall*. Here D sets in again. B and they Comawndyd. 31 T D B a, H one. certeyn om. in H. þan om. in H. T counceilden H conseled. 32 T D H alle þe. B schall. T D in this. 33 T to hem. p. 114, B And also they. 13 T B shuld ben (B be). alle om. in B. T B oon H one. 14 H one B oon. T B to chese. T amonges. H among hem a man. 15 and om. in T D. T D discrete and wise. B desyre hertely. 16 B m. and kepe. 17 T D H B chosen (chose). B aboue. as om. in B. 18 B and in the stede of s. Th. D vnto. of om. in D H B. 20 þe$_1$ om. in T D. þe ap. om. in H. 21 H B a p. B and Namyd Th. T D H an, om. in B. T D euermore lastyng memorie. B adds: as long as he levyd. 22 B and so whan tyme comñ *þat* that p. T D H this. 23 B the. togedir –scholde (24) om. in B. alle om. in D. D H into. H one. 24 D chese hem. B another in a certeyn place assygnyd. 25 B aforne Rehersyd. D obey him. 26 D Thus. D in this wyse, H þis. H spoken B spokyn. 27 B *þat* They. D and accordet there(to) and of. T D B oon. of om. in D. 28 T D oo B oone. alle om. in B. H these. T to alle, H D B and att o. p. 29 T D chosen H chase; B chosyn hem. B callyd. 30 H om. þe. T D H come B comeñ. T has. 31 B folowyd allwey þe techyng and levyng of s. Th. B in y. 32 T chees B chose. B toke hem. T for the. 33 B and þanne they. D B called. 34 B thys same name. T D euer was. H in att þe. B: was made affter seynt Thomas, and so yt was presentyd vnto the pope of Roome (the rest om.). 36 T ben. pope erased in D and corr. king. p. 116, 1 H þeis B these. T D graunted, to hem om.; H yaff and assigned to hym. B them. 2 H by; B *with* þe. T D of alle the, B þe comoñ. H titles. alle om. in B. 3 H B And whan, T D Thanne after this whanne. alle—and (4) om. in T D. 4 B doone. T D H chosen B chosyn. 5 afor om. in T; D before. H fader and lorde of. 6 iij om. in D. worsch. om. in H; D worthy. 7 B chosyn hem & ord. hem. 8 H mañ & a myghty. B lorde aboue þe pepyH and chosyn hym gouernowre of all þe pepyH temporalH. 9 B these causys. 10 T D B that if. D maen. B Ryse. 11 H Th. or bisshoppes or prestes ayeñ þe l. T D H and if it; and--were om. in B. 12 Thomas om. in H. T D hem ne gouerne 13 þe om. in H B. 14 T D H hem. 15 T H nor, B ne. an, om. in B. 16 *þat* om. in B. T H pret*er*. 17 ffor—alle (18) om. in T. 18 For—preesthode (19) om. in B. H ought. H obbey. 20 H Also ano*þer* cavse is this þat the lorde of ynde is. B And also. preter. þe om. in H. 21 þe om. in H. 22 T D in moost. H speciallich. T D bylouyde. B moost belouyd and specyally chosyn. H of Crist Ihesu. H adds: of whome ano*þer* cause is for seint Iohñ de Baptist þat baptised Crist Ihesu as it is Redde þat among att the Childreñ þat were of women borñ was *þer* none gretter þan s. I. de Baptist. 27 D After þat, B And whan. T thus done, D in this wise doon. D iij foresaid worthi. B kynges and Erchebyssh*opis*. assigned om. in H. 28 preter. H þe one T B the toon. 29 B chosyn. H lorde in temporallite. B of sp. H the o., T B the tothir (B toder). B chosyn. 30 H B gouernoure, T D gou*er*noure and lorde. T in the, B of. H spirituallite for euermore; to whome att peple did obbedience with dewe Reu*er*ence and gret gladnesse to þeire power and had (!) submitted ⁊āme to the gou*er*naunce off þese lordis aforesaide. þan eu*er*y mañ yede home ayeñ in to his owne Contrey. B þes ij. 31 T ben. H names that is to saye patriarch Thomas and—here a leaf is missing in H. B there yitt vnto.

XXXII. p. 118, 5 T D alle these thingis were. D in this manerwise. B disp. & ord. thus. 6 B þes iij, wor*þi* om. D worthy and hooly. B yode. T D B into. D Sewel. 7 and—*ȝ*ere om. in T D. B ij yere afftyr. 8 þe feest of om. in B. 9 T aboute þe. 11 þe om. in T D B. 12 D alle thre of. 14 D did make. D the foresaide. B Cite of SewyH. 15 D B þe. T deden B dide. 16 D in g. s. B seruyce to almyghty god. 17 T and so, B and in. þe 2 om. in T. B circ. of oure lorde. 18 H Nywby and of arraby. 19 B he seyde fyrst messe. messe erased in D. 21 T D B wi*þ*outen. T ȝolde. T D the. 22 B to allmyghty god. D & so he died. B yere and age of an C an XLI yere. 24 T D B the tothir (B todyr). 25 B toke up. 25 T anewed (cut away in D). 26 *with* om. in T D. B and so. 27 and—toumbe (28) om. in B. to his toumbe om in T D. 28 B on. 30 D ended, B do. 31 B as was goddys wylle. 33 B xij yere. 34 whan hit was om. in B. D al ar. 35 T B the tothir (B todyr).

B kyng hys brothyr. p. 120, 1 B And þe; D Je s d. than. B þan Iasper. 2 a'so om. in B. 3 aꝑ om. in T D. B seyde hys m. *with* aꝑ hys deuocioñ. B oure lorde god. to om. in T; B from. 4 B soule. D reste and ioye. 7 þe om. in T. 8 B came. 9 T bere. B hym. T into, B vnto. same om. in B. T D there as þe; B þere þat hys brethryñ the todyr kynges. 10 T D lieu B laye. B And þanne oure lorde god schewyd there a. T D B wonderfuꝑ myracle. 11 þe$_1$ om. in T. B of thys Iasper. 12 B buryed and leyde. B þes. ij om. in T D. 13 B euery. B þes, T the to*þere*. 14 T D from othir. T ȝauen hym. D B to the. B felawe of hem Iasper. 15 T D þey ress.: B he was receyvyd to be leyde. T D B myddys bitwene. 16 B of. B worthy. 17 T D seide. 20 T D That. 21 glorious om. in B; B iij. and Erch. om. in B. T loueden. 22 B be her lyfe here in erthe. B þey louyd and not dep. 23 From "sterre—Cite" the words are cut away in D. B *þat* Cite. 24 D dethe þat shewed and appered. D aboue. stille om. in T. 25 B as meñ of ynde and of þat parte of the Est seyne. T seyen.

XXXIII. p. 122, 5 B And long. 6 þe$_1$ om. in T. 7 alle om. in B. 8 B whan. B vertuousnes. B ys þe. 10 B þurgh þe. Here H sets in again. B angeꝑ. H excityng brought; B þanne he excited. 11 H diuerse erroures and opp. T D heresyes. and—heresie (12) om. in B. H his. 12 of heresie om. in H. H om. so; gretly fro day to day encresid into. B so gretly þat yt. 13 H places and londes aboute in so moch þat the kyngdomes and londes þat þes iij kyngis were lordis and kyngis of, and also the peple of the Cite of Sewiꝑ where þes iij kyngis Restid In, for the most partye were deuided within hem-self and helde diuerse oppinions of heresie ayenst the faith of holy Chirch, in so moch &c. 13 B *þat* þes. 19 T H preter. T D H B and þe. 20 H not Rewle the peple ne Reuoke hem. her om. in T. 21 T D heresye. correctioun$_1$ om. in T D H. ne—corr. om. in B. 22 H: & in this *per*secucion þat was þis brought vp among the peple ayeñ the Cristeñ faith þe peple left her Right byleue and toke hem ayeñ to her olde lawe þat is to say to worship fals goddis and mawmettis & forsoke þe lawe of god and of his seintis. D and thus. 24 T forsoken. B of oure lorde ihesu Cryst. B mekyꝑ. 25 forȝete B forgeteñ. 26 T D B aꝑ the. H adds: & as þese iij kyngis laie (MS laid) in her tombe incorrupt tofore these heresies, Right so whan þis heresie & þis diuisioñ was so gretly encresid in her kyngdomes ther þey were kyngis, þat (!) as nature of mankynde asketh the bodies of these iij kyngis were disolued and turned into erth & dust. 34 and—peꝑl om. in B. D meane-tyme. 35 B in *þat*. B comyn. 36 and kyngdoms om. in T. T of þe. B iij holy. B and euery. p. 124, 1 B hys owne. H of his. B hym. 2 H euery. H hem-s. 3 T D caryed. owne om. in T D. 4 and om. in H. H sole*m*pnite & worship. 5 T D of her, B of hys owne. T D abyden.

XXXIIII. 8 B Thanne. T D this. B Constantyne de Noble. 9 B and be. B were. 10 B S.the pope. T D his owne. B lepur, H keper. 11 his om. in B (twice). D maner. 12 B to. þe. T D lyf. B and þe, H & in þe. 14 þe emp. om. in H. H conuersaunt and dwellyng. 15 H defect, T D infecte B inffectyd 16 H lawes. and—lawe (17) om. in T D. B fals beleve, and thys quene tofore her conu*er*cion to Cryst was a grete Enemy to þe lawe of Cryst and feyþe, but wonderfully anoon. 17 T D and crist. 18 T D writen H writt B wretyn. And om. in D. 19 D noble. H before. 22 D B aꝑ the. as om. in T. 23 H connuersaunt In. D paces whiche. B thereas. oure lorde ihesu om. in T D. 24 T D B manhode. had om. in B. 25 T D wallynge. B whaꝑ he was walkyng. B on. 26 B place. D noble; B om. holy. B þurgh the. 27 fals om. in B. T hilde. B for a cursyd place and for an odyous place. H adds: aꝑ þese places] *ꝑis* worshipfuꝑ quene to þe worship of god and his blessid moder marie *with* gret deuocion visited & worshipped; after aꝑ þese holy places *þat* is to say the hiꝑ. B and also þe hiꝑ of C. in þe same wyse þere. 28 T D there as. H B done. H Crosse and died for mankynde. B and also. 29 B in hys. H B sepulture. H adds: and þe place *þer* þe iij maries stode & sighen the stone remeued fro the tombe. 32 B he. 33 T H B the Ev. T B hynge H hengh. 34 H *þer* Crist after his vprisyng fro deth to lyf in þe iij^{de} day appered. T vnto. 35 alle þes places om. in B. 36 B placys þe which aforne her conu*er*cioñ sche hatyd þurgh þe counseꝑ of þe Iewys and after her conu*er*cioñ þe worsch. T this holy, D this gode holy. T D H *with*, B in. p. 126. 1 H one; B ooñ, chirche om. in B. made om. in H. T D it a; B there a. 2 B all o*þer*. H places aforsaide. H adds: also in o*þer* diuerse

places she made mony Chirches & ordeined archbisshoppes bisshoppes prestis and Clerkes and *oþer* ministers of holy Chirch to serue god, and she yaff mony gret poscessions to meynteyne & encrese goddis seruice. D this worthi, H this holy. D wente, B yode. H into. 3 B allþe placys. D ther as, B þere þat þe. D thilke n. 4 B god. H B the. T D H B she did. B dide do make. 5 B Ryaħ & a w. to om. in B. 6 B yt a. D this name. T D B exc. deo. H þat is so. B vnto. 7 in om. in B. 8 H B Colage. of ch.—priuilege om. in D. H *spiritual*; B especiaħ *prevylage* þey. H B beginne. 9 alle om. in B. of þe day om. in B. T D B exc. deo. 10 here om. in B. 11 B vsyn. ȝit—daye om. in H. 12 B And whan. had—sche om. in B. B yode. 13 D H into. D vnto. D ther as. T borñ. 14 T D B h.m. oure lady s. Marye. and om. in B. B Tho þe I. 15 B no mañ. B nor. T goñ. 16 T hylde. T D it as for curside, B þat place acursyd; place om. in T D B. H and so fro. D and thilke tyme þat. 17 B þat t. s. Marye om. in H. T D H gone. T D the. 18 T borñ. B bore, com neuere man woman Chylde nor best tyħ tyme þat s. E. come in to þat place. H þer neuer came. T D neiþer. 20 B And þan s. E. at her being there founde. H into that. 21 T D fonde. T hay H B hey. B þat lay in þe m. 23 T D B woundeñ. T D H B ladyes. 24 B many other thynges þat. T the. B forgeteñ. 26 H founde togeder fayre. B wounden. wounde tog. om. in H. 27 and om. in B. T D H B alle these. T reliquis H reliques. 28 H saff B sauyng, T D sauf oonly. T D the hay in the Maungir. T H to, B vnto. 29 T D Constantyñ, H Constantyne þe noble, B C. de no(b)le. þere om. in D; T þanne. T reu. and worschipe and sol., D honoure and sol. 30 þat—chirche om. in T. 31 H phophie. 32 B into. H which, T D þat. 33 T D Carolus H barolus B Karollus. T D B come. H B to. H Ier. and into *oþer* Cristen Citees aboute with gret oost. B for there he. 34 B upon þe s. T B and he. 35 B þere oute. H her pr. 36 T leyn, B beeñ. T D I-do B dooñ. p. 128, 2 B and so. T D H B prayer. 3 T H bere. T D H B into. H B his. 4 B and there he put þeñ. þat—worschippe om. in B. 5 T D H is made. T D the w. T Akoun H acoñ B alcon. 6 and om. in H. H B þer is. T D B ladyes H ladis. B with. H the *oþer*, D diuerse other, T othir worschipfuħ. be om. in H. B and þere þey be. 6 H worshipped and visitede. þe om. in T D H; B aħ. H peple of diuerse londes aboute; B maħ þat comeþ thedyr. ȝit om. in B. B vnto. H adds: Ferþermore s. Eline did make a Chirch Right a faire aboue the same place *þer* Crist was bore & in the same place þat he was bore beside the mangere liħ s. Ierome, Paula, Eustochyum, Romayns þe which of gret deuocion came theder *with* s. Ierome. 8 fferthermore om. in H; B Also furthermore. B hadde had doon to make. 9 D B wente. T D into. H which. 10 B & sche made there; also om. 11 *þer-* in om. here in H; B there-to. B a bysschop. H Clerkys and mony other ministers of holy chirch *þeriu* & yaff hem mony gret possessions to m. 12 H B deuine. H in the. 13 D H of an. H &, B and also. 14 londe and om. in T D. $þe_2$ om. in H B. 15 þe wh.—cleped om. in B. H which. D vpon. 16 ihesu crist om. in H. H *transfigrede*. 17 T B þat is to saye Petre. B Petyr lames & andrewe. 18 D B mencyoun; H telleth. is om. in T. B of a liteħ brede. T D H B it is. 19 B wondyr. H fro. 20 T D B an. T D B bytwene, H betwexst. 21 H a way. B yode. 22 H ofteñ here. B on. B taught hem. 23 T greet, B many m. B yode. H as it is saide but in his m. T B manhode. 24 H þan þese ij places aforesaid þat were. T D B bytwene. 25 H betweste T D B bytwene. D hem two, B hem in þat contrey.

XXXV. 27 T the. 28 H þis. alle om. in T. had om. in H. 29 H clerk*is* & *oþer* ministers. goddys om. in B. 32 H begañ. T D B gretly to thynk. T H B on D vpon. þes om. in B. D fore-saide thre. 33 T hadden. T D H B worschiped. 34 H childehede. and om. in B. T lady s. Eleyñ. T D H of p. B yode to. H lond. p. 130, 1 B entryd and comyn. T D B þe, H this. H B lond, D londes of ynde. H aħ her. 2 H her fals goddis & mawmettis. B aħ þe mawmettys. B dide do make. 3 B mynystrys. in om. in B. 4 þe om. in H B. T *prechide* of þe. 5 among—feiþ om. in T D. B þat the techyng & prechyng of þe ffeyth þat s. Th. *prechyd* þe popyħ and the iij kynges had prechyd þem and taught þem, att þat tyme þurgh. 6 T D and by. D þo. 7 H heresie B Eresy; D here heresies. T were; D was than. H stroyed. B and þanne was. T newe renewede, D newe releued; H ennewed and encresid. 8 D

by. T H hir; B þe pr. of s. Elyne. B *þat* herde and sawe. 9 crist om. in D. 10 D worthi. T Qwene seynt Eleyñ. D that is of. H & of. B be fyndyng. T D H B holy Cros. 11 T H B ladyes. H B & of. 12 H wounde B wounded. 13 B the pepyñ come. T H hir. 14 T D H Crist. 15 B hadde taught. D than after. 16 T D aftir, H for. B and of. 17 T And so. 18 crist om. in D. T is euermore, H is euer. 19 T cryen vpon. trouthñ. H Rightfulnesse. B Ryght as. 20 H holy crosse. D depe hidde. 21 B fuñ depe. iij om. in D. 22 T D B vnto. B s. Eleyne. T H and so; B and sche. T lady s. Eleyne. B loose and a name. alle om. in B. 23 T H preter. 24 H princes and lordes. 26 B of þes. 27 B in. and—kyngis om. in B. 28 B and þe. 29 H Nestories B Nostrynes. B hym. 30 *þat* om. in B. H the iij*de* kyng. 31 T meenes D H meanes. 32 T D *prayers*, B prayer. B sche yave. B wagys. H lord. 33 B þe seyde yle, H þis. of Egr. om. in D. D þat so. T gete. 34 B his. H B sche. 35 to hem om. in B. B Th. of ynde þe ap. D which. 36 her om. in B. p. 132, 1 H B be (B been) twyes. B borne. H fro the. T B Ile of Egriswil. 2 B allwey yt ys. 3 þer om. in B; H is *þer*. 4 T D sithe, H sith *þat* tyme, B as they seyne. T ben. T D H B the. of Egr. om. in D. as om. in T. 5 T Thomas lith*ñ* the apostil; þe apostil om. in D, B þe aposteñ s. Thomas lythe in. B haue seeñ. H this body, B hym bodyly. 6 a om. in H. añ om. in B. 7 þe om. in D. T D H B translatyd. 8 T Coleigne B Culleyne. and put—seye *þat* (9) om. in T D. H in to. þe om. in B. 9 B done. B seyne. 10 T woñ. T ben. an. 11 B w. and so wytty & also so myghty. 12 he om. in T. a matrimonye om. in H. T D and a, B of m. T D H B bitwene. 13 T Emperoure sone. 14 T D Tartaryoñ H Tartarie B tartaryne. H at. contract om. in B. D feloushipe. B *þat* þe. 15 B Crosse. T D H B 3olden. H vnto. T D H mennes, B meñ ys. H B handis. 16 D s. Thomais body. 17 B borne into Culleyne & þere translatyd. H and be. T boreñ. þe om. in T. 18 D whiche. T D H is, B beñ. 19 T Nestorin*us* D H Nestorini B Nostrynes. H toke. B thys. B nor. 20 þei om. in D. H do hym no reuerence. H his. 21 B adds: & for loue of seynt Elyne. H þan whan s. E. had brought þe iij*de* body þat is to saie Iasp*ers* to his ij felaus, þañ was such a swete sauoure of þes iij kyng*is* þat añ the peple of the Contrey aboute were Replete *þer*with. B & *þer*. 22 T D B oo. B dide to a-raye hem. gret om. in T D. H riches B rycches. 23 D caried. B þem. B to. H the Citee of Costantyne þe noble. B Constantyn noble. B all þe. 24 B reu. *þat* sche coude. H and *þer* þey were put into. H þe which. D called is. 25 H photie. H B Costantyne noble. B dide do make. 26 H with help of god and of a liteñ Child. 27 H pelers B pillers. 28 T D B somtyme. B a. D of the. 29 T Saraseyn*us*. 30 H destr. it þan. 31 D H parte. þan om. in H; B and þañ. T vnto. B kyng, B ffont. T H Lowes B Lewes. 32 B was þo. D the kinge. T and for. 33 H Lowes þan. þis om. in B. H came. a om. in D B. B hande, H peple. 34 B recou*er*yd hym. p. 134, 1 T and so. T D labour and traveille. 3 H B made. so om. in D. þe grekys—and (4) om. in B. H lamentac*i*on foryede it. 5 T B þe. of thorne om. in H. B from. 6 T vnto. B parys in frauñce. 6 H B shañ, T D shañ also. 7 T B chief. of þe londe om in H; B in all þe. of om. in T. T D Grek B Grees. 8 T D kyngis bodyes; H þese iij bodies of these ij kyngis. B thys. H Citee and Chirch. aforseyde om. in B. 9 alle$_1$ om. in B. D of the. B contreys. 10 & om. in B. B & worschypid þes iij kynges. 11 B þey abode. a om. in H B. B tyme affter. H adds: and oure lord Ihesu Crist of his gret m*er*cy wrought *þer* mony miracles þrough þe merites of þese iij kyngis.

XXXVI. 13 T þes þre kyngis, D this noble kynge. B And affter thys in processe of tyme Constantyne noble & hys modyr deyde s. Elyne, and afftyr *þat*. þere. 14 aforseyde om. in D B. þer om. in T D. 15 T bigonne. a3ene om. in B; B erresy. þe om. in T D. 16 and—feiþ (17) om. in B. 17 cristen om. in H. B and agayne. 18 H pers. & *tribulacion*. B þoughteñ yif yt. 19 þat om. in B. B so m. worthy. 20 T þat same. H grece B grees D grete. T D I-boreñ. B *þat* they. 21 B forsokyn. H the Right way & the lawe of h. ch. and þe articles of the faith. T B chosyn. 22 hem om. in T D. a om. in T. by hem-self om. in B. B obeyed to and yitt do vnto. 23 pope erased in D. p*er*secuciou*n* om. in D. B thes. 24 þe om. in T B. T D H B of þes. so om. in B. H B þese. 26 T D and the, B and þes. in þis tyme om. in H; B in þe same tyme. *with* strong bataiñ om in H; B w*ith* strong hande wanne i*n* gret & strong bataylle.

27 T D B londe. D H B Ermonye T hermonye. 28 H parte. B þes seyde. and om. in B. T D thanne *þer*. 29 an, B þe. T D þat was. B callyd þoo. 30 þis Mauricius om. in H. B þe help. T D of men. H Meloñ he. 31 T D B þe. and om. in B. 32 B of men of othyr contreys *þer*-aboute. þere om. in T D; H in that c. *þer*. D by, B and thurgh. 33 T D B þe (B þes) bodyes of these þree kyngis. bodyes om. in H. translatyd. 34 B ffurth. as it. T radde. 35 H þe which, T D B þat. p. 136, 1 B I-clepyd. B sent vnto. 2 T D þat. D hight, B w. callyd. T Eustogius D Eustognus H Eustrogeus B Eustrogius. B and sent hym to M. on hys message; and thys seyde Emp*e*roure of Grees prayde thys Relygeous Mañ to haske of. of om. in H. 5 to haue om. in D. D B the bodies. T D of the; of—kyng*is* om. in H. B adds; and so thys Religeous Mañ dide so and besought þe Emp*e*roure to haue þes seyde iij kynges bodyes. 6 and om. in H. B And þan þe Emp*e*roure because. þat om. in D B. B he louyd hym weñ. T this Religious man. and—man (7) om. in H; T and also for his grete wisdome; B and also be-cause he was a wyse mañ & a Relygeous mañ also. H he. 8 to om. in H B. T D the; H these iij. D kinges bodies; of—kyng*is* om. in H. B of þes seyde iij. T D and thus. 9 iij om. in H. B kynges bodyes. B to þe Emp*e*roure of Grees (inst. of into Mel.). 10 B he leyde. T D H B there. B which was an house of. þe, om. in D B. 11 B frerys. B w*ith* all þe...þat þe seyde ffrerys coude doo. 12 H om. þere. B þurgh m*e*ryte. 13 B worshipfuñ k. B gret.

XXXVII. 16 D after this. H it fortuned. 17 T H om. be. 18 T D þat, H which. T D B callede. T Frederous H frodiricus. T D þe. 19 B to thys. H Coloñ. T D B þat was. 20 D B called. T Regnolde D Reynoldy H Reinold B Roginaldus. B for help of dyuers lordys (MS. londys) for þes Rebelles off Millan. Thanne—helpe om. in C; B and so this Emp*e*roure and þe Erchebysschop of Coleyn went and werryd on þes Rebellys and toke. 21 D helpes. 22 toke—and om. in H. D B þe cite. 23 D H part. 24 D these thre kinges bodies. 25 T hidden. B vnder erthe. 26 H in this Cite *þer* was. B in þat. D hight. 28 B in. D B þat cite. *þat* om. in H B. *þis* om. in D. B in thys turment & in *þis* distruccion. 29 B of *þis*. B *þat* þe. D this. T whanne. 30 D by. B þurgh strengthe of hande. B laye in thys paleys. 31 B lorde A. T D taken B takyn. T D H into. B And. B kep*er*. T kepers vnto. 33 D praiynge. come and om. in D B. T come to hym. and om. in H. 34 T D þe. D graunted it; þat—hym om. 35 B come & speke T vnto, B w*ith*. T B & so. B comen. 36 T thys asso. T D H B byhyȝt. *þat* om. in H B. myȝt and om. in H. p. 138, 1 and wolde om. in B. 2 and his lordschippe om. in D. B hys gode. iij om. in T D H. 3 T D H B of þe. T D H B the. 4 H hard. B yode. 5 T for *þis* asso. H grace and good lordship. B grace & love and goode lordschip. 6 B dooñ. þan om. in B. 7 priuelich om. in T D; H pr*iua*ly. T H B þe. iij om. in T. D B kinges bodyes. H of the kyngis. 8 of Col. om. in H. þan om. in B. T B this. 9 H send. forþ om. in B. B w*ith*. H B a. T pr*iue*y H B preuy. 11 B yede. 12 iij om. in D. of—kyngis om. in D H. 13 hym om. in H. 14 to þe Emp. om. in H. 15 T D H B wheþer. *þat* om. H B. D he. 16 hym om. in D, his om. in T. T D noo. 17 T B and with; grete om. in T. 18 brouȝte om. in T. B iij holy. H seintes bodies. þe iij kyng*is* om. in D H. B þe iij k. bodyes. T D om. in. 20 and om. in D. T D also þe. B of *þat* c. aboute þey come w*ith*. B worschip and Reu*e*rence. B coude & myght. B to Receyve þes iij kynges and Relykes. 22 H þis. þei om. in D. T D B ben. 23 D B manere nac. T ȝitt into. day om. in H. H adds: and mony myracles oure lord I.C. þrouȝh þe pr*a*yers & merites of thes iij worshipfuñ kyngis eu*e*ry day shew*ith* *þer* to all Cristeñ peple. D H & this. 24 D translacions. D kinges and seyntes. Melch.—Iasp. om. in T D H. B *þat* ys to sey Melchior &. c. T Deo gracias.

27 T H Pretyr. 28 B kyngdoms *þat* holdeþe of hym and be vndyr hym. T ben. D B calle. þe feest of om. in B. 29 T D with her crown*is* as kyngis. scholde be araied om. in H. 30 her om. in H B. H heddis. *with* om. in H. B into. 31 H temples B templys. 32 H here her, B here theyre. þe om. in T D H. T D of her, H B of the. 33 B þe f. tyme. T atte (þe om.). first om. in T D H B. 34 H and þe. offryng om. in T D; B tyme. is om. in B. T after the offryng of the gospelle. 35 H þyrde. is om. in B. D B afftyr. of þe masse om. in D H. 36 D be of fire golde. B these. T D B oblacyouns. p. 140, 1 añ om. in H. 2 H lesse. D offren. B in þe same. H messe tyme. 3 þat om. in T B. T pouer H D B power. D Moreouer. B And furþermore. 4 B men amonges

þem. þat om. in B. T B ben. 5 H Citees. H and heresies. as om. in T. 6 B Nywbyany. T Nenstoryny B Nostoryny. T Grecij B Grrecti. T Sumany D B Symaui; H Simani &. Maronici om. in B. B Ismanyny. T D Marominy Mandorij Nicholaite, H Nich. Maromini Madopoli. B Nichoo. &. c. om. in T D H. T D But, H þat, B of þes. 8 T D H B party. certeyn om. in B. 9 T D H of Epiph. H B shaⱡⱡ. here om. in T. D after. 10 T D these heretik*is* þat beñ cristen &. 11 D seculere H sedlers; B of s. and of. alle om. in T D. T D they. H fast B faste. H in. 12 B tyll yt be. T D H against B ageyns. þe om. in T H. þan om. in C T D H B. 13 B tabyⱡⱡ. T D H þe, B hys. B tabyⱡⱡ. H þey set, D he setteth. T wolle B wole. 14 T D H B suffice. T D his. B lebyng all an housolde. 16 of þis om. in T D B. B þat þus. D the; B þes tablys. 17 H drinke. H wiffes B wyffes. her om. in T D. B chyldryn and her *seruauntys*. 18 B allþe. T D B myrtⱡⱡ. B þat þey can in. B And þey lyght her lyght be yt lampe lyght or candeⱡⱡ. D day and nyght. 20 T D B from. H B vnto. T D besides. B thys same tabyⱡⱡ. 21 T D vigile H vigiⱡⱡ B vygyⱡⱡ. þe om. in H. 22 than om. in T D. D frynde. T otheris H B o*þers*. 23 T D honde. whan he comeþ om. in T D. 24 B thys. H good day be to you. 25 B seye. H bona nox vel bonum *vesperum* sit vobis. H good nyght or good cuyⱡⱡ be to you. B Thanne. 26 D to, H before. 27 thouȝ, om. in B. T done vnto, B doon to. D hem. 29 B walke. D the, H B þat. and go om. in B. T gone. H B fro. B a Candeⱡⱡ. 31 T D hondes. T D in tokeñ and mynde. B of þe sterre. T D þat þe bre*n*nyng sterre that (D which) apperide fro þe Natiuite of oure lorde Ihesu crist (I. c. om. in D) vnto þe xiȝth daye and by (D in) aⱡⱡ þat tyme ladde and (ladde and om. in D) wente byfore þe þree kyngis and alle (om. in D) her companye vnto Betheleem, to whom was no nyȝt but allwey daye, was seen to hem with (with a D) grete briȝtnes. 32 H B þat ledde. H the. B hoost. 33 H þo, B xiij. in om. in B. B and to þem was. 34 B þat. B allwey daye and semyng to þem butt oo daye. The following passage till Furthermore whanne Tartarins p. 148 is om. in T D. p. 142, 2 B be, þough þey come neu*e*re so from fer Contreyis, þey come. 3 H abbotes, om. in C B. H rel. meñ. B *with* Crosse and ensensers of sylu*e*re. 4 B þey goo. to om. in B. B Iurdan. 5 B from. H xxxti. B be. 6 H *þis*. B watyr of Iordan. 7 H serteyñ. B togedyr be. H adds: & nomeñ shaⱡⱡ speke a worde. 8 H party. 9 H & þan eu*e*ry sect of what tong that he be shaⱡⱡ Rede þe gospeⱡⱡ in lateyñ Cum &c. B and þan they doo to Rede þe gospeⱡⱡ Eu*e*ry secte in hys owne tunge þat ys to vnderstonde Cum &c. 11 &c. om. in H; B in Bedelem in diebus herrodis Regis ecce magi (MS. magis) venerunt ab or*i*ente &c. H B þis. 12 H worship. 13 B and þan. H offer. þerto as om. in B. as euery man om. in H; H after *þer* powers, B to hys power, om. is. 14 B doone. B of þes. 15 B on þe xij. daye yifftes. almyȝty om. in H; B almyghty god. H Aⱡⱡ in one procession þan þey goo, B And þan affter thys þey goone in p. 17 þe om. in H. H & *þer* eu*e*ry party by hym-self Redeth in lateyñ, B and þan þey Reden in laten. 18 *þis* godspeⱡⱡ om. in H. B þe gospeⱡⱡ and seythe. B Galaleoo. 20 H in that. 21 B from Galale. B Iohñ Baptyst. 22 H his place. 23 B waissch þeyre. H Crosse. 24 H B and þan. H B blynde meñ. H go into...naked. 25 B and þan they. H B be. hole om. in B. 26 man and om. in H. B eu*e*ry man of eu*e*ry party. H euery p. *with* her bisshoppis and o*þ*er minist*e*rs of holy Chirch goo. 27 in om. in B. H B her owne. H *þer*. H betwene. 28 B wyldyrnes *þat* s. Iohñ þe Baptyst duellyd in, which ys clepyd *with* hem Mantost. 29 H de Bapt*iste*. 30 þere om. in H. H Ihesu, B Ihesu Cryst. H came. 31 H to hym. B Iohñ Baptyst and was. of hym om in H. and om. in H. H B þe same. 32 B discerte. H fastes. H adds as quoted p. 142, 4.

p. 144, 1 B And. H abbotes, om. in C B. alle o*þ*er om. in H. 2 H order, B tunge. 3 B þeyre. 4 H in bethlem Iude, B in bedelem. B we sey in. aft. m. om. in H. H B in p. erat verbum &c. 5 hit om. in B. 6 H onely as it is aforsaide. 8 H *þis*. 9 B Reges. 10 B magi Reges. B horiente. 12 H þis. hic om. in B. 13 H B Iude. B Reges. H ecce magi, B ecce magi venerunt. &c. om. in B. men om. in H; B Eretykes. 14 londis and om. in B. H B þes. 15 in om. in H. B þeyre comyng home ageyne þere þey. H passed forth by. H In Reu*e*rence & in worship & for a. 16 B to þes. 17 B thus þere þe g. H om. in; B om. in þis wise. 19 B ambulacione. 20 B vos.

þes om. in B. 21 B þere doone. 22 B And. B bene. H makenutis B Makamytes. 23 B tunges. a om. in B; B Especiaſt. 24 B of þeyre. 25 B and all. 26 B Emages. H templs B temple. 27 B knyves. H B kut. H nose. B theyre B H eyen. H for a. 28 B Emages. B suffryd. 29 H B to stonde. H ony. B defoulyng of any manere dispyte.

31 B Also as. H the secte of the. 32 secte om. in B. B Nywbyany. 33 B beeñ. H nube B Nywby 34 B kyng of. B beeñ trywe. 35 B before. o*þer* om. in H. 36 B for þe. B þeyre kyng Melchior. p. 146, H of the, B of þat. 2 or—gilt om. in B. H els. H heddes. 3 B of þes iij worthy kynges þe which. 4 with—hede om. in B. H heddis. allemyȝti in Bethleem om. in B. 5 in Bethleem om. in H. 6 H anoþ*er* secte also. also om. in B. H cleped þer. 7 H Soldoni. B as. þes om. in H. B beeñ. B Godley. 8 B kynge of. H þese. B been. 9 B carrept. B take. H B an. 11 H not B nat. H hold, B hadde. H as þese. B Nywbyanus beþe. 12 B kept. B trywly. B as doþe þe Nywbyanus. B theyre. H B shaſt. her om. in H. 14 H hand B handys. H dekyn B dekynne. 15 H subdeken B subdekynne. bereþ om. in H. B þus. 16 B doone. H tokyns. H B of þe (B þes) iij kyngis þat (B which). H to Crist Ihesu god and mañ. 18 H beñ, om. in B. 19 H taars. 20 B kyng of. B beeñ. B Nostrynys. 20–8 H adds and reads as quoted p. 146, 1. B = C. B beeñ. 22 B beeñ. black Ethyopes, hatyn. 23 theyre. to seruyce. 24 all þoo meñ. 26 schaſt. Nostrynys. 28 Rebellys ayenst. lawe. p. 148, 1 B And a. 2 B a-Resyn. of þes N. om. in B. H sodeynely a. 3 as om. in B. H labores. 4 H founde. men om. in B. B þeyre. 5 pepil om. in B. B clepyth. H and made, B and þey made. 6 H Cappitaine. H cheff B chief. 7 H her strong. B strengthe and. H londes and kyngdomes; B kyngdams of þe landys. 8 H of þes. H killed. 9 H peple both old and yong. H ony. B goddys wyſt. H reads as quoted p. 148. 10 B Castellys and her. B Tourys.

Here T D set in again and read as follows: Furthermore (D Moreouer), whanne Tartarins grewen (D growe) and waxen (D waxed) stronge and aſt kyngdomes, londes & p*ro*uinces of vntrewe puple and specially of Nestorienes (D Nestorynes), as it was ordeynede of god, toke and distroyed and hem with-oute mercy killede and vtterly put away, from þat tyme these Nestorienes bisouȝten of (om. in D) pretir (D prester) Iohñ helpe (D of helpe) and bihiȝten (D be-sought) to be turnede to her rather (om. in D) feith and ys riȝt (D his rite) and custom vnder a certen trybute. whom pretyr Iohñ wolde haue holpe. ¶ But þe þree blessyd (D holy) kyngis warnyde hym in hys slepe and forbadde hym þat he shulde (D ne schulde) doo nor (d. n. om. in D) ȝyue helpe ne counceille to the Nestorienes, ffor by the ordynaunce of god þey shulde ben doo awaye, pershe (om. in D) and vtterly be quenched, for god wolde (D wil) no leng*er* susteyne ne (sust. ne om. in D) suffre her obstinat malice ner (D and) here (om. in D) wickydnesse. Notheles thes Nestoriones ou*er*comme so with ȝiftis the counceillers of pretir Iohñ (D Prester Iohñs consaille), þat they scide vnto hym þat he shulde rek (om. in D) ne (D not) charge any dremes; and so thei sotted hym and (s*o*tted hym and om. in D) stirede hym, þat he sente hys sone Dauid vnto þe Nestorienes with a greet oost of puple vnto her helpe and socour. (From here T D = C).

11 H þan whan. H had þis. B londe. 12 þe om. in H. B kyngdome. B Nostrynes. H Nestorinus as it is aforesaide. H B þes. 13 H went, B yode. H p*re*ter Iohñ. B anoon-ryght and. H behete B behyght. H wold. 14 H into. B þeyre. H lawes. H t*ri*butaries. 15 and—hem (16) om. in H. 16 B þin afftyrwarde as; on a n. om. 17 H bed. H slepped B sclepe. B þese. 18 H to hym ferefully; here ends H, the last fol. being lost. 19 B man*er*e-wyse. no socoure nor helpe to þese. 20 schulde. 21 vttirlich om. 22 And þan þes. 24 þan þey yode. 25 yave. for to. 26 to her lorde for hem. s*u*mme om. 27 yedyn. councellyd. 28 nor. 29 avysyons. But þ*at* he. holde—and (30) om. 30 þan om. 31 theyre counseſt. & he sent. eldest. 32 hoost.

p. 150, 2 B tweyne. T puple D peple B pepyſt. B mett to-gedyrs. 3 T D B kyllyd. 4 T D B in so moche þat. T escaped. neu*er* om. in T. T noon, B a man on lyve. 5 B Citees and Townys. T D B Castellis. þat—to om. in D. 6 T vnto, D of. D he. 7 tel om. in D. T D he dide. B doone. B ayenst. 8 D byddynge. T B of þes. þ*at*—hym om. in D. 9 T B w*ith*. B a gret. T D sorowe B sorywe. T D B herte. D of mercy, B mercy of god. B and of. 10 B þes iij holy. T D prayed, B asked. 11 D After that. B þese iij holy.

T D on a tyme apperede. 12 on a tyme om. in T D B. T bed. 14 T pretir. T D B bat that. 15 B fyneatt pese. B landys. 16 þe om. in T D. T D Castelles B Castellys. T D of hym. 17 stille om. in T D. T D vnto. T silf. 18 D vnobedyent, B dysobedient. 19 T att-þouȝ. T D B payneme. 20 B sory and a-gaste. B avision. T D vnto. 21 B a Messangere. B and so. T D B bitwene. 22 D euer; more om. T D B moche. 23 T of þe too. D of oo; B of þe Emperoure. T the tothir B þe other. 24 B lordys. B for euere-more, D alway. B vnto. so om. in B. 25 B contyneryd. ȝit om. in D B. B vnto. D After this (so om.). T D the. 26 B offte enqueryd. T D kyngis lyves. B and of. 27 of her om. in B. whan om. in B. 28 T D lynes, B þe lyves of þem. in mynde and om. in T D. B & wors.hip. T D of hem. 29 T D he, B thys Emp. B dide ordeyne. þat om. in T. 30 B names. 31 for om. in D. D euer. 32 D B these N. B theyre. 34 B vnder & bere trybute to þe Iewys, and in other contreyis also þey be vndyr trybute. dwelt vnder tribute om. in T D. D in þe. 36 B trybute & so þey schalt doo euere here-affter.

p. 152, 18 D Ther is also. B whyche, D that. T D B ys. 19 ben. D Iohns, B Iohñ ys. T D ben B be. 20 B of that. 21 T D a masse, B goo to masse. 22 D prestes. and þe om. in T D; B and he þat ys þe dekyn. T D & sudeken. B subdekyn. 23 T D meeten. B in. T gone; B goo to-gedyrs. 24 B hygh-auter. B thus. D doo thai. B in t. of thes iij kynges þat. 25 T D metten B mette. B an. T which, D B þat. 26 so om. in B. B be ledyng. 27 T D ȝeden; B yode to-gedyr. ȝiftes om. in B. D B almyghty god. 29 D Also ther is. B which, T B is; D that hight. B Erresy. 30 T han. þei om. in T D. T D byleuen, B levyn. 31 in þe om. in T D; B om. in. B and not. B And. 32 T seyen þat. D say m. 33 B her masse. þan om. in T D B. cutte. T B shyuer B shyue. T D it is. 34 T D four-square, B in square. B ys putt. 35 of om. in B. B aboute. p. 154, 1 D hilled. B helyd ys. B & att. 2 B offratory. þan om. in D. T D B þe. 3 B brede. T D on hie. D B on. T þe, B þeyre. 4 T D with grete. D sensoures B sencers. with om. in T D. T D B Candellis. T gone. 5 T B and þanne. B þey goo ayen. 6 B & þan. T D B falle. in om. in T D B. 7 T D do. B to that sacraffyce. D B thus. done. 8 B of þes iij kynges þe whych with iij yifftes sought. 9 and—laye (10) om. in T. and om. in B. D by ledynge; B þurgh a sterre (led. of om.). 10 B þey come. B þere oure lorde. T tellen. 12 D Another secte is ther. B which, T D þat. T D B is callid. T D Symany B Symyany. 13 ben. men om. in T D. T D B Inde. B y-bore. londe om. in B. 14 T whiche, D that, om. in B. T D B callid. 15 B and now. now om. in D. B yt ys. T Syms D Sums B Symms. B haue litelt Erresy. 16 T amonges. 19 B þey wake. att om. in T D B; T D vpon her. B men doo. 18 T done. T D Iohnis; B mydsomere. þan om. in B. 19 T bere. þe wich schul be om. in B. þe om. in D. 20 D shulde. B to sowe. T D B gardeyns. 21 B schatt. B afore a Iuge. þan om. in B. 22 B suere. B þes. and—kyngis (23) om. in B. 23 doon. T D þe. B þat sought. 24 attmyȝti om. in B. 25 T D that. T B ys, T callide; D hight. B Moresyny. B þese men. 26 and$_2$ om. in D; B and her. 27 T D sodekenes B subdekenys. þei om. in T. B messe. 28 and Ester om. in B; T D and aftir, 29 T D that they. B seyne her messys. þe om. in D. 31 D Also a nother secte ther is; B Hoo-so wyll knowe þere ys a noþere sect. B which, T D that. 32 T B is. D hight. T D Isminy B Ismynyny. T han; B þey sey. 33 her om. in D. B masses. þan om. in D. T D her puple. B and praye to god to Rewle. 34 hem om. in B. B Rede. T D ladde, B Redde.

p. 153, 1 D Another secte ther is called M. þe om. in T B. T ben, B ys. 2 T callid. B Morynyny. 3 B þan þey doo or sey in worschip of iij kyngis. 4 Also om. in D; T Ther ys also; B More-over þere ys also. T D B another. þe wich be om. in D. 5 T B is. D called. to ȝeue om. in B. 6 T almes. 7 of god and om. in B. B þes. to—aboute om. in B; to poure pepil om. in T D. 8 T And also. þer is om. in D. B which, T þat, D ther. T D B is. B Mandopolose. 9 T thes men. T D holden B holdyn. no—haue (10) om. in B. T nor, D ne. 10 T nor. D eny. B prest. 11 B wolle goo to Chyrche to gedyrs a-pr. T D in. 12 T ben. 13 T wolle. 14 B these iij gloryous. T D þus. B Sothely þere be many dyuers sectys boþe of Crysten meñ and of þem þat be nott in þe ryght beleve whych hath many. 15 T D they han. B deuocions in Especiall. B þe 16 iij om. in D. worschippeful om. in B; D holy. þe om. in D B. B tell of

17 B schall. 18 B ynde of þe Eest. T D in alle. 19 T ther that, B where þat. T weren. B kyngys of. alle—pepil om. in B. 20 T D haue hem. D greter, B Ryght gret. T D and worschipe and grete d.; B and doo d. to. 21 mochel more om. in D; mochel om. in B. T moche. B þan we haue. T of. 23 B And also. ihesu crist om. in D. B haþe schewyd. 24 aboute om. in B. of þe eest om. in T. þe om. in D. 25 and þe pr. om. in D. T and prayers. B þese iij. and worsch. om. in D B. 26 T þree kyngis. D blissed, B holy worschipfull and Gloryous. B Reignyth on hygh in heuen blysse. 27 hiȝe om. in T D. T blisse and Ioye. he om. in D. D vs alle. 28 þat—reigneþ om. in D. and reigneþ om. in B. 29 D oure lorde Ihesus; B ihesu Cryst kyng euer-lastyng. T D B amen deo gracias. Explicit &c. om. in T D B. B concludes: Thus endythe þe lyffe of þe iij kyngys of Coleyne primo die Ianuare a. d. mcccc xlij.

READINGS IN WYNKYN DE WORDE (ED. 1499),

*Continued from Chapter III.**

III. 19 and om. 20 in þis contreye om. called. 21 florisshed and om. stode in Ioye and p. and was enhaunsed richely wyth prynces. 23 and also wyth. 24 and om. men of om. 25 praysynge inst. of loos. of the c. of Akon or Akers. 27 and br. thidir om. 28 & see. marchaundyse. 29 þat om. nobles ne of worthynes and. 30 for the. & manyfold praysynges. 31 þat were$_2$ om. 32 the pr. & kynredde. 33 sawe all thynges there habunde in more worshyppe than. 34 all the coyntres. p. 10. 1 by cause of so many plasures they taryed there and buylded a fayr tour & a stronge castell. 2 ony lorde or kynge. 4 and wond. om. 5 a costlewe Dyademe. 6 perles & pr. st. and. hyghest of the Dyademe stode. 7 l. of golde. made om. 8 after om. 9 sawe Criste. of a C. besyde hym. 10 Melchiors kyng. 11 to Criste. as þey seyȝen om. 14 syknesses. þat om. 15 fallyng euyll. diademe. layed on. 16 therfore after. 17 thorder of þe. same om. 18 of gold om. oþir om. þe om. 19 late om. grete offrynge (pr. of om.). 20 tyme om. of the. were. there om. 21 many other ryght pr. aftir om. 22 ȝit om. vnto. wherfore grete sorowe and lamentacion was thenne made. 23 c. aboute. longe t. after om. 24 Moreouer the forsayde. br. also. 25 whiche were wreten. Caldee langege, berynge wytnesse of the. 26 those thre renōmed k. 27 after translated. 28 those. also om. 29 and of. ben drawen. 30 this presente treatyse is thus wr. tog. and compresed in one libel or lytill boke. 31 ȝe — þat om. 32 beren. theyr baners vnto. 33 of a. made om. on. 34 and in lyke. blessid om. 35 in tyme. sauyoure Cryste Ihesu. 36 hit was þat om. the prophete B. p. 12, 1 of that. and certeyn—after (3) om. 4 & desyryng of the. encreased and the more gretli it was had in remembraynce thuryghout alle the. 5 and also the more þe people d. to see it in theyr lyue dayes.

IIII. 8 kynge & souereyne of the londe of Iewes. Thenne. 9 prophecyed gloriously. 11 sayd the. 13 þis om. was greued wt an Infirmite vnto. 14 Ys. the prophete. and seyde om. 15 hym (inst. of to K.E.). 16 hym om to the walle & wept & sorowed. telleth. 18 noo. and for. 19 kyng om. 21 ihesu crist om. on. encr. and prolonged. 22 XV yeres lenger. than om. 23 therof. 24 ayenst. 25 and so g. suffred it to bee. 26 And whan the Caldees sawe this merueyllous and wonderful. 27 sonne & in the ayre. merueyled right gretly. 28 vnder-

* Only for the sake of completeness I here add the readings of W. de Worde, though they are of no critical value. But considering the scarcity of this ed. it may be worth while to give them.

s'ode. in the sunne om. was shewed. 29 E3. the kynge. to om. 31 but om. 32 a om. na3t om. 33 was shewed. 35 wrothe wyth. p. 14, 1 þe kyng om. all those gyftis whiche. 2 by her mess. om. 3 into. 4 were. 5 in þe sunne om. 6 Ierusalem (= C). 7 3e—þat om.; And in that tyme the caldees and the grekes. 9 gaue. 10 mayde and chylde in mennes houses. 11 knewen. 12 gyue. biselich om. 14 gyue they. þat c. of astr. om.

V. 17 is Man. om. 18 slewe. 19 regned om. 20 prophecied Iheremy, and thenne Ioachym. 21 The same tyme. Nab. and om. 23 vessell. 24 And bare theym in to B. 25 before. And they ledde m. I. prysoners. 26 bab.$_2$ om. 27 þere om. 28 I yere. þe proph. om. 29 and 3af om. many bokes. of god om. 30 as the boke tellith. 32 þat was om. 33 oure lord om. and sayd. 35 maye. andom. p. 16, 1 sayd to the I. (proph. om). 3 most holy. 4 esse. Tyrus om. þe kynge. 5 Perse & of Caldees. 7 Iewes lawes. 8 Michie. aſt om. 9 and$_1$ om. sõde. 11 after þe prophecies om. 13 as—aforseyde om. thise. 14 þe$_1$ om. 15 & the men of. 16 the. shall. 17 is by. habundaunt mercy. 18 to þe st. þat om. ¶ B. that was the. 19 and was. prophecied by a sterre. 20 callynge & clepynge. 21 callynge of the. 22 almy3ty om. 23 thyse. and worsch. om. And how be it that. 25 by thes om. 26 well om. wyst well. what so euer. promysed 27 to$_2$ om. 28 of—and om. 30 aboute om. rewardes. the. 31 for by-cause of the st. 32 twelue men ordeyned. 33 as—aforseyde om. hit om. 34 dyed. another shold (anoon þer om.). 35 also om. 36 the. and—at (p. 18, 1) om. p. 18, 1 one. at om. another tyme to loke after the sterre that Bal. prophecied. 3 the. þat it betokenyd (by þis st. om.). þe om. 4 man om. And. 5 an. of om. þat om. came oftentymes to. 6 playsure, and they. 7 say3e om. 8 For inst. of þat. 9 whiche maye. seen and perceyued by nyghte playnly. 10 specialich om. the. bryght weder and clere. ben seen and perceyued. 11 straung. þat—aforseyde om. 14 that is made. 15 chapeſt om. the. worsch. om. 16 of$_2$ om. ben. 17 steppes. men om. 18 al3e om. also om. many gode om. gode herbes. 19 speces. alle om. this. 20 weſt om. vp to the. bycause om. so$_2$ om. 21 made om. 22 þt. and om. On the hed. 23 a sterre gylt and wel made & fayre. þat sterre om. 25 also—li3t om. 26 by nyght. geuyth. 27 into the countree aboute. ben. 28 þe wich &c. om.

VI. 31 mercy & grace. 32 on. aſt om. whan the. 34 man om. 35 for our saluacion. 36 þe Emp. of rome Octauian helde. p. 20, 1 the empyre. 3 discryue. 4 the discriuynge. made om. 5 than om. went home to his owne c. 6 oute of galilee into Na3areth in the Iewrye & that. 8 Dauids londe. þat om. 9 house. 10 his. wyth his wif our l. s. Mary grete wyth childe. 13 s. Marye om. of her childe om. 14 and so she was d. by goddys owne myght & mynistracion of angelles. and om. 15 maynger. 16 and — wiſt (29) om. 30 no om. nor place. 31 but. 32 and—grounde om. and dennys om. 34 the erthe. þat om. fro. 34 litel om. Myles. and om. 35 called. þat om. 36 the. an. hous—þe om. p. 22, 2 as—afors. om. k. D. was. 3 enoynted to be kynge. 4 crist was borne goddis sone of h. 5 of—virgine om. 6 þt. the ende. 7 þan om. callid. and this was the cause why it was so called, for the grete. 9 so couеryd wyth. 10 clothes inst. of thyng. to kepe awaye the hete of the sonne. 11 vsed om. yet to this day (there allway om.) that. 12 to be a market ones. 13 of$_2$ om. 14 tre oþer of om. and om. place—of þe (15) om. 15 and—wich om. 16 þat—Dauid om. & Isaye kynge Dauids fader lefte. 17 before. & it was shapen (made om.). 18 sellar. and þere om. þat was om. the f. of. kyng om. 19 þat—place om. 20 putt in that caue. 21 þer om. 22 the. in$_2$ om. to be. 23 that ben called. whiche we 24 calle. hostrees. those. horses. 25 and$_1$ om. cameles. þat om. hit om. 26 or$_1$ om. other inst of any. men. traueyle. 27 be hit—nere om. yf. 28 self om. 29 as is callid. 30 a hors or om. woll haue. for—prys om. 31 whan —liketh om. 32 from—cite om. anoþer om.; to cite or towne where he woll 33 abeyde. and—tyme om. and there he d. hym of his horse (cf. Cbr.) and beest & sendith. 35 called. 36 þere also om. And ther ben bestes on that manere to hyre. p. 24, 1 as—afors. om. þan om. 2 the. it. 3 home ageyne; to—pl. om. there. 4 came. hit om. that no man goo in to þ^{t} cytee or towne in longe tyme, he takyth the s. b. and ledeth. 6 towne. settyth hym in the waye homwarde. goth. 7 ony ledyng (of any man om.). 8 maisters. wylde om. or of. 9 theues.

in þe weye om. and om. 10 other beestes. ben. 11 asonder. þe om. 12 grete$_2$ om. of suche beestes hyrynge. 13 And suche a m. h. was that house a lytill before or cryste was borne in. 15 byrth. oure lord crist om. 16 so that. 17 broken. 19 and om. in. 20 the vsage. the 23 þerof om. of om. 24 kyng$_1$ om. 25 þan—but (26) om. 26 whan om. 27 Noman. 28 hede. all d. 29 as—af. om. that broken house and the caue. 30 vndir—side om. 31 And breede and tymbre that myght not be solde on the day sholde be put in that hous to the next market day. 34 and$_1$ om. and$_2$ om. horses. 35 tyed. broken. 36 New Initial. But om ; For to sp. ageyn of the matere. p. 26, 1 Octauian Emp. of Rome. his c. 2 as—af. om. eche. and woman om. 3 to the same towne (cite om) that.. in. 4 went. s. Marye om. rode vpon. 5 / they came so late wythin nyght to B. 6 and—and om. therfore all þe Innes & hostries were stuffed with. 8 And by cause they. they wente. 10 they sawe that our lady was a yonge woman eyttynge. 11 and$_1$ om. sorowful. of—also (12) om. 12 at om. of her delyueraūce of her. 13 ladde her. 14 forsayd. toke hede. 15 denne. that same. 16 borne. þe b. virg. om. 17 or sorwe om. for—and (18) om. 18 tofore þe cave om. 19 nyghe of a f. 20 in the. by the s. maynger. 21 maunes. þat—herb. om. 22 the. 23 the. s. Marye om. 24 in suche clothes as she had. þeryn om. vpon þe heye. 25 thoxe and thasse. pl. in that countree. 26 ȝe—þat (27) om. 27 In ostryes al the maynyers ben of thre or foure fete of l. in so m. om. 30 or elles another. his mete. 31 And suche a maynger was þ^t that our lady laye in (the rest wanting). p. 28, 11 dauid kepte shepe in his childhode and defended them from beers and lyons and other wylde beestes. 13 also om. 14 kepe theyr shepe twyes in one yere. 15 & those t. are. þe dayes & nightes ben. 16 of a. ȝe—þat (17) om. 17 And that londe aboute B. is called the londe of hyhest And þ^t place in the eest is mooste parte mountayns. 21 fro. there it is. 22 hit om. after the tyme om. 23 after that the places ben playne or full of hylles. For aboute some of the hylles a man may fynde snowe in August, & that snowe men of þat contre gadre thenne & laye it in their caues vnder the grounde. 29 in chaf om. markettes. and that wyll the lordes of þe countree bye to set it in basons on their borde to make their drinke colde / & the poore men þ^t gadre it carye it in chaffe that the hete shold not melte it. & the lordes that bye it vncoueren it out of the chaff thenne anone it is resolued and molte to water. For comynly in that countree of the eest is alwaye snowe in Septembre & Octobre / Whan. p. 30, 4 than om. all sedes & herbes. comenlich om. 5 to springe and wexe. in þe f. om. as they done in this countree in Marche & Aprill. 6 And in. 7 Marche & Aprill. 8 p. or ground lyeth hye or lowe (rest om.). 10 ben. placys of om. gode fatte pastures and hote than. 12 barleye. 13 eere and om. men of diuers countrees sende thyther their horses & mules. 15—18 om. 19 calle here c., it is called there tyme of herbes. 21 of—Marye om. 22 than om. therfore the angell said Pax hominibus bone voluntatis (And for þe heete of the countre abowte Bedleem. that is the cause þ^t shepherdes kept their beestes there that tyme of the yere as they done yet vnto this daye /

VIII. 30 those. wente out from. 32 ord. & made. of the. 34 was herode. p. 32, 1 þat om. þe same emperour (C. A. om.). 2 subgette. Iewery. 3 of the inst. of oþer. vnto. 4 so by stronge honde they made. 5 And all. aboute om. knewe. 6 a lyon (!) 7 Iewry. as—was om. 8 by þe$_2$ om. 10 whan he sayde. 12 in her$_2$ om. 14 sesset. but that. 15 forsoke not. 16 woman om. 17 moders. 19 confused of the. 23 stocke of lynage. 25 shalle abyde. be om. 26 of þe Iewes to the Crysten men of the v. of theyr kynges.

IX. 28 seynt—mankynde om. 30 þe wich—trewthe om. 33 of the saide hyll. as—af. om. 35 ryse. the sonne shynning bryghte. 36 so om. in om. hit om. p. 34, 1 ascending. the. 2 it aboue (!). So whan (in—þat om.). 5 sayen. 6 whan. were sene many sonnes. 7 the daye of cristmas was. 8 past. 9 was. lyke the sterre. 10 ben. 11 longe om. more bryght brennynge than. 14 of that (sterre om.). 15 mouyd themself abowte. 16 þe.. the. 17 the. of a crosse. 21 þe om. of the. 22 abyden and he is. go forth & seke. 24 we—þat (25) om. 25 for str. 26 forsayd. 27 fallyth. as om. 29 That. God callyth those. 30 those that ben of his pr. / Thus. 31 dispcsed as he dyde in the olde T. whan he gaaf a langage to an asse and made. 34 þat þe same B.

prophecied of. 35 Whan all. boþe—woman om. 36 alle om. whan þey om. sawe. p 36, 1 oute om. 2 affrayed. 3 ȝit om. knewe. 4 pr. of by. þat—Iwe om. 6 of that countree theraboute.

X. p. 38, 14 worsch. om. in om. 15 the. Persidie. weren enfourmed and well assured. 16 by the. the. 17 as—af. om. 19 so om. þat om. 20 abede and om. þe sterre om. 21 Wherfore though eche of thyse thre k. weren. 22 none of them. 23 others. in—and om. the st. 26 with om. riche and om. 27 belongynge vnto the degree and araye of kynges. 28 horses. wyth preyouse tresours. 29 a gret om. in—myȝt om. here. 30 to go seke in their beste arraye and to w. our lord Ihesu Criste that was borne to be sauiour of all þe worlde and the kyng of Iewes that was born that tyme. 32 had com. om. spake. 34 worthyly, for. knewe well & vnderstode. 35 than ony of all the worlde (was om.). p. 40, 1 eche of thyse thre b. k. had wyth them greate caryage of Oxen and shepe. 3 longe. 4 thei had also om.; and other maner thynges necessary belonginge to the office of a chambre, kechen and to alle other offyces belongynge to a kynges astate; and also bothe fode for man and beste they caryed wyth them; In so moche that they ordeyned soo grete plente that sholde suffyse them well both outwarde and homwarde. 11 also om. with—of (12) om. 12 ben an hoste. 13 also om. in—and om. aⁿ om. in that c. of the Eeste. 14 grete om. many—and om.; in other townes. 15 þer om. 16 of om. for om. is ynough for the comin people, but not for suche kynges & suche grete lordes that ryde wyth so grete multytude. Beddyng & suche other necessaries of chambres, neyther of chapel (!), ne of kechin is not suffiseyent ne honest. 20 aⁿ om. suche cariage with hem. 21 on—beestes (22) om. 22 And in the countre for the m. p. men ryde or go by night for breunyng of þe sonne & in hete of þe day they rest. 24 Ferthermore om. ben. 25 of whom. 26 all those. and kyngdoms om. moost. 27 ben. and om. ben also thre (!) grete waters and thre grete desertes or wyldernesses. 28 perillous. 29 And in that countre done growe also thyse longe grete redes þt ben brought into Englonge and some ben so grete. h. & sh. of them. 31 And eche Ile is d. and d. eche from othe, and eche londe is full of wylde beestes (the rest om.).

XI. p. 42, 2. is. lande. and therof M. was kynge whan crist was born. 4 And there. and in that londe is the mount Sinay. 5 and om. A man out of the redde see maye lyghtly sayle. 7 And pylgrymes. 8 passen the. sayen. 9 it om. 10 thou om. 11 þe om. is as other water is of colour. and it is merueyllously salte. 12 hit om. place om. of all the water. 13 may. discerne. 14 maner of om. thynges. þat be om. by the botom. rede om. 15 & that water is. or—corners om. 16 e. & f. in the greate see Occian. 17 hit om. a om. myles of brede where it is brodeste / And there the children. 19 oute om. 20 & al were drowned man and best (in—see om.). 21 Out of that see sourdeth a grete flode þt rennyth in to a ryuer of paradyse terrestre, & that riuer is callyd Nilus. 23 this. 24 and by it cometh moche riche marchaundyse out of Inde and so passeth in to. 27 and so through al þe worlde. 28 Ferthermore—þat (29) om.; And all. 29 of the l. of A. there the mount S. is. 30 as—af. om. is merueyllously redde. 31 and also om. trees, herbes. 32 growe there, ben redde for the most partye. 33 & there is founde. wonderfully. 34 rotes. gold om. 35 golde of the worlde. 36 called Bona. in that. the stone. p. 44, 1 callyd. stone om. 2 it (!) cutte out wyth grete crafte and grete traueyle of. 3 wyth the Sowdans meyne (4 þat & c. om.).

XII. 6 lond. 7 and therof was B. 8 and he. ensence to Ihesu. 9 of olde tyme in that londe. 10 ȝe—þat om.; And in that l. growyth more plente of good spyces. 11 londes. 12 Eest after; And in especial ensence more. 13 þe—þe om. downe om. 14 and—noone (15) om.

XIII. 17. þat—cleped om. 18 of Taars; and in the tyme of Cristis birthe Iasper was kynge therof / And he offred to god Myrre / & that londe is called thyle of Egriswyll. 22 In that yle groweth more myrre than in alle the worlde after. / 23 waxyth. 24 wedder. growyth. 26 goon. 27 gyrdles. 28 and so. 29 on þe. and on the. than om. 30 out of the cordes & gyrdles. 31 maye. 32 aⁿ om. don. of a grete prouidence of þe grete mercy. 34 thyse. and kyngdoms om. 46 1 in whom thyse good and riche gyftes. and also om. that. 2 by the o. prophecies Rather they maye bee callyd kynges than kynges of other greate londes. 6 dona domino deo. 8 gyftes to oure lorde god. 9 for om. called. 11 Golia

& Saba. 12 thyle. 13 nexed. 14 theyr names of their. ben. 15 in especiall. þat—aboute om. 16 of the countree.

XIIII. p. 48, 13 To shewe ayen of thyse thre worshypful kinges / of the araye and ordenaunce wyth ryche t. and orn. 16 And whan they rode forth oute of their kyngdoms none of theym wyst ne knewe of others purpos. 18 neþer int. om. 19 and fer weye om. eche. 20 went euenly t. thise thre kinges. 21 meyne. thēne þe sterre. 22 rode. 23 yede. & strength. 24 waye. as—af. om. 25 in om. þt tyme. þat—it om. 26 all cytes. 27 *þer* om. shyt. neþir by om. nor day. 28 to those thre kynges & to all theyr people þt it was euer day & neuer nyght in all those xiij dayes. 29 þe om. 30 thise thre k. came by. in þe nyȝt om. 31 aferde. passynglich om. sawe. 32 with moche peple & bestes & caryage that passyd. 33 in g. h. knewe not. 34 from. came. whyther. 35 But. sawe. p. 50, 1 defoyled and traced. wherfore. 2 doubte. 3 in that c. longe t. after. 4 Soo ferthermore. thyse thre k. had ridden 5 rode. 6 forþ om. many other diuers peryllous. 8 rode, were it hyghe or lowe, al semyd to them euyn and playne & faire waye. 9 and om. no om. herberough. 10 nor d. r. them selfe but to make water neyther their best. s. 12 ne neyther ete nor dranke. 14 xiij dayes Iourneyes semyd them. one. 15 myghte. and the. 16 oute—kyngdoms om. 17 thyrtenth daye after that. 18 wherof this is. founde. 19 s. Marie om. 20 that.. borne in & he was layed in an olde maynger. 22 to. myddes. and—bedleem (24) om. 24 wherof saint Gr. sayth thus in an Omelye. 27 haberet fides. 28 &c. om. 31 for fayth hath. where kynde r. 32 to man. For our. 33 one heere. 34 that was. 35 bytwene. daniel the prophete. 36 in a p. a. wylde lyons. p. 52, 1 his owne. the. 2 to$_2$ om. 3 out of theyr kyngdomes in the eest. 4 twelue. 5 as om. 7 an. any om. 8 locke. none. 12 was and is very. 14 and —þat om. 15 worthi om. 17 forsaide. though. 18 meked and om. made hym self lowe. 19 pouerte. manhode. 22 hyghe mageste.

XV. 24 blessed om. eche. 25 his$_2$ om. 26 derke and a grete. 27 couered theym & all the erth. 28 as the prophecie of Ysaye sayd. 32 come to the. 33 sprongen. 34 shal couere. p. 54, 1 come om. 2 byside—and om. 3 don. by the wyl. 4 in the. 8 an. to that. 9 þe om. 10 of the c. and for. 11 abode.

XVI. 17 as—af. om. 18 the c. þe om. 19 that was. 20 wyth alle his hoste. he om. 21 Caluarye. whiche. called. þere om. 22 ȝe—þat om. 23 of þt. before. 24 after also. 25 thyther togyder. pryuely—toun om. 27 wreten in the gospell. 28 to seye om. 30 a londe (anoþer om.) that is called. 31 and is thre dayes Iourneye from Ih.

XVII. 35 And whan. p. 56, 1 taryed. forsaid. 2 in$_2$ om. 3 bygan—and om. wexed. 4 sawe. 5 nye Ihrlm, though neyther. ȝit om. 6 with—folk om. 7 And they mette togyder besyde þe mount of Caluarye there as thre w. were meting togyder. 9 the kynge I. 10 of om. 11 euerych om. wyth all theyr meyne caryage & bestes mette. 12 byside—caluary om. 14 before. seen. 15 persones. 16 eche. grete$_2$ om. 19 langages. eche. as om. aſt om. 20 one. afterward om. spoken. 21 eche. his Iourney and the. 22 and om. 23 were they moche the gladder & the. 24 rode. 29 ful glad. 30 þe kyng Ihesu there borne in the same cytee / And that tyme was Herode in Ierusalem & he & al the cytee were. 32 sodenly. 33 þey om. a om. 34 a om. 35 þey om. p. 58, 4 &c. om. 7 þat—cite of om. 8 couere. and om. 9 & of. many folke shall. 11 yeuynge laude.

XVIII. 23 Aft.—tofore (25) om.; This herode was ordeyned kynge. 26 aege, and was that tyme in his palayes in Iher. And thenne thyse thre k. asked in that cyte of þe people where that childe was borne. 29 in gospell theuangelist. 30 that is to saye. god. 31 B. in the citee. 32 þat was om. þe$_2$ om 35 be come to worshyppe hym. And H. herde this and he. p. 60, 1 prynces and. 4 and om. in þe om. 7 called. the. 9 goo and enquyre. 11 may go & worshyp hym. 14 forþ om. before. 16 and—moder (17) om. 17 þan þey om. 18 added: Al this is the gospell. And in their slepe an aungell came fro god & badde them that they sholde not goo ayen to Herode / And soo they torned home to theyr countree by another waye. Of thyse thre kinges why they. 20 manere. and expowne om. 21 ben wreten. to longe. 22 one is. 23 Citeyȝyns. 24 comyng, and also they seenge that thyse lordes were kynges. 25 Caldee and

out of the Eeste. 26 thrugh suff. 27 Kynge. 28 the cite of Ihrlm & that l.a. Another for they came. 29 countrees. 30 latly borne. 31 an straunger. 32 by$_2$ om. 33 aferde leest. 34 was thise (þat om.). 35 came so to Iherusalem. p. 62, 2 the kynges. 3 there (inst. of in þat cite). 5 in that. So]^{e}. 6 the. þat om. well longe t. before, Criste sholde be borne in that place. Wherfore Iewes maye neuer shewe cause to excuse theym of theyr false byleue. 9 and her t. om. sayth saint G. in his O. 10 speke þ—seiþ om. 14 ysaac om. may. 15 blynde and myght not see. 17 moreouer inst. of ȝit. in his presence before hym. 18 sawe in spyryte. whiche. 19 In lyke manere so. gretly ful. 22 and longe. 24 but in what place he. 25 þat om. knowynge. 26 bere wytnesse. and vs.

XIX. 32 so om. 34 before. before. 35 whiche (þe om.) litil om. myles. p. 64, 1 to whom. 3 worthi om. rode. 4 shepeherdes. 5 raune. sayd. 6 in$_2$ om. an. 8 and inst. of ferthermore. had om. sayd. 9 herde and seen. and—do om. euerything om. to om. iij. om. 11 the kynges. right gladde. herde and om. 12 grete. 13 and of þe wordys om. 14 that apperyd in the sterre and was herde þ^{e} kynges had doubte of no thynge. 16 saye. þe$_2$ om. 18 iij om. 24 in that the. before. 23 pyllar. 24 that same angell it was. 28 Fulgencius—p. 66, 14 to hem om. p. 66. 15 byleued. and the. 17—crist 24 om. 24 And all though the kynges were no Iewes yet they sayde that they came to worshippe the kynge of Iewes.

XX. 28 the. iij om. with—cumpany om. 29 spoken w. the sh., therne they gaaf them grete. 30 rode. 31 þey knewe þat om. vnto B. (þat pl. om.). 32 þan om. lighted. horses. aⱡ om. 33 clothes. 34 shold be arayed they arayed themselfe. p. 68, 1 And the nerer 2 that they. þere c. was om. 3 and so—daye 6 om. 6 And thenne they rode. 8 came to the. and caue om. wherin Cryst was borne. 9 þan om. vpon. 10 byfore the dore. and anone after. 12 was. and soo anone. aȝene om. 13 hit om. 14 in the. but —and (15) om. (= C.). 16 That—seye om. 17 And entrynge in to the hous they founde. 18 þei om. fell downe. 19 hym. 20 þat om. in that. 21 in the. 23 some other ryches, hondes. 24 wyth. cr—kyng om. 25 manere om. in that. of þe eest om. 26 vnto. 27 shall come to þ^{e} Soudan or to. 28 they most offre. þey seyȝ^{e} þat om. 29 may. nor. and the Soudan receyueth the peeres or apples wyth reu. & mek. p. 70, 9 And that tyme that thyse thre kynges offred thus to Cryste, he was in his manhede. 12 of aege. and—fatte om. 13 in clothes of lytyll valewe in his moders lappe. 14 Also—moder om. (= C.). 15 wreten. 16 flesshely. somwhat. 17 þe om. 18 wyth a poore whyte mantell. 19 mantell om. close. 20 honde. couered. saue her. 23 almyghtys. after. þat om. 24 houdes ryght d. 25 besyde Crystes hede. done.

XXI. 32 þat was om. 36 And B. p. 72, 1 to god om. meane. 2 in his p. om. 6 stature. Ethiopie wythoute doubte. 7 among aⱡ oþer om. sayde. 10 to vnderstond Byfor. 11 fall and bow downe Ethiopies. 12 dethrahyd. 13 steppes. But hauynge regarde to the persones þ^{t} were that tyme they were but lytill persones thoos thre kynges. 16 had moche merueylle therof. 17 semyd. from. 18 countrees. oute—eest om. nerer the Eeste and the vpr. 20 ben. & the more feble & tender. 21 and h. ben the hoter. 22 and suche wormes and peryllous bestes ben the g. and the m. v. and all other bestes & fowles ben there more grete than here. 25 ȝe—þat om. iij om. 26 euerych of hem om. broughte wyth them many (oute—londys om.). 27 riche om. kynge Alisander whiche conqueryd all the worlde lefte. 29 the quene of S. founde. 39 vessell. 31 of destr. 32 into the. 34 bothe of golde. oþir om. 35 & offred to God. Here a new Initial. 36 founde. Cryste Ihesu. layde in that Crybbe & in pore clothes. p. 74, 1 as—af. om. 2 yeue. 3 thou om. 4 þan om. they were. so om. 5 al those ryches Iewelis. 6 whan—openyd om. noo thynge out of their coffer but that came nexte theyr hondes, as it was the wyll of oure lorde. 7 And Melchyor. þe—arabie om. 10 in honde. pence. 11 þe om. 12 he om. tresour. cam̃ next. 13 & he offred that. Than om. Iasper as it came to his honde offryd myrre to god. 15 and om. worsch. om. 16 aferde. also om. and so feruent om. 17 offrynge. of om. 19 þat om. 20 hede and sayde mekely. 21 thanknynge be to god. 24 Thappyll. 25 kyng om. gilt om. 26 the grete conquerour, and he dyd make þ^{t} same apple of. 27 peces. that he. 28 appil om. 29 honde. 30 comen. terrestre om. 31 Ieweles. 76, 20 of that c. 21 þat om. a Soudan. 22 þat om. 23 he om. 24 þat om. 25 is

holde a rebell ayenst. 26 aȝeyns þe om. is toke gode hede. 27 in all the Eest betokenyth new s. & dayly ob. 28 & to ther mawmettes. 29 wheder. Also. Mertyrs. 32 þe om. aske alwaye. 33 ben theyr pryson. theyr Temple of theyr goddes & worshypfully to doo s. to theyr mawmettes with.

XXII. p. 78, 34 Whan. 35 saluacion. of the. 36 as—af. om. p. 80, 1 þes om. of the. worsch om. for—wille (3) om. 4 ȝe—þat om. 5 þe—kyng (6) om.; that was offred to hym, anone as kynge M. had offred it, it was in a moment al broken to duste. 8 and om. by þis om. 9 in þe hiht om. 11 instrument. 11 vnto. 12 the kynge. 14 þat om. 17 he brake all to nought. 18 and om. What befell of. may.

XXIII. 21 As. their waye & theyr offrynge & done. 23 axeth. they & theyr meyne & theyr horses & beestes 25 began to. and all þt day they toke theyr reste & pleyser in þt towne of B. 27 byfore. they ne ete ne dranke in al those. 29 to men of B. of theyre countrees & how merueyllously they came theder by ledinge of þe sterre fro þe ferdest parte of the w. 34 gospel. 36 The angel p. 82, 1 of god warned the thre k. in their slepe. 3 to. But þt 4 ster. tofore-tyme om. hit om. 5 thyse. þat—þei (6) om. 6 yede all homwardes 7 togyder into their owne countrees. 8 and toke—kynges (11) om.; & they rode forth wt all their cariage & peple thrugh. 13 had of olde tyme. also—oost (14) om. 14 And for þt company of people men of þt countre demed þt Olyfernes to be come theder ayen. 16 & whan they came. 17 mekelich and om. receyued worshippfully. 18 And moreouer. aft om. 19 rode. seen. do om. 20 And soo well payed for theyr vytaylles and l spake so mekele and goodly that theyr names and theyr prasynge was neuer after forgoten. 28 rydden to Bedleemwarde in. 29 ledynge & conduytyng. 30 noȝt om. ryde and go ayen; home om. yeres. 31 done for men sholde. 32 was betwene. myght. 33 power & werkynge.

XXIIII. 35 gon. 36 he badde them. p. 84, 1 wyth. 2 the k. he herde. 3 & speke. 4 grete om. noblesse. 5 of grete anger om. 6 þat—power om. 7 the. rode. 8 & Silicie. 9 there ouer. in her sch. om. 11 toke all. Also he & his sc. 12 iij om. wt. had om. 13 herde þe peple tell how wonderly they came. 14 & kyngdoms om. 15 aftirwarde om. hame. 16 any om. sterre or guydes or Int. 18 wonderfully. by them nyght and daye. 19 aboute om. 21 alle the Iewes. the. 22 knowynge. 23 called. 24 knewe. 25 scripture. places. 26 of om. 27 a om. 28 that they cal thise thre k. so yet vnto. and therof beryth many dyuers bokes witnesse. 29 þe wich—wittenesse (33) om. 33 but to put. 34 doubtes. of—af. om. 35 repreyinge of all þe false Iewes. 36 werkyng. p. 86, 2 this glorious. first om. 3 vnto. 4 pepil—maner om. 5 thrugh all the worlde. 6 w. knowe & p.

XXV. 7 þat om. 8 þat is om. 11 And they. þere om. 12 chapell. 13 yere at a certayn daye assigned, & there they. sepultures. 14 the lordes and the. 16 comynge home. 17 rode. and—worsch. om. 18 sayde chapell. 19 & reuerence they. 20 the princes and lordes herde. merueylously. 22 & loue. euer. 24 her om. eche. And eche of them. 25 his owne. vnto. and —fro (26) om. 27 eche. 28 bodilich om. as—tyme om. 29 were rested in their. 31 seen and done. alle om. 32 And. aft om. thir. 33 and liknesse. 34 the paynems. 35 whiche the k. p. 88, 3 worsch. om. þei om. 5 tyl after. of our lorde Ihesu Crist And wythin shorte tyme after thenne came saynt Th. thappostle in to thir countrees.

XXVI. 8 w. come from. 9 forþ om. their owne countrees ageyn. þer om. ryse and spry(n)ge. 10 the thre. 11 aboute all the countree of Iherusalem. 12 god. 13 borne. yede. the erth. 14 to the. 16 wymmen. 17 founde them. of om. 18 theym neded. after. 19 waxe. thenne was edefied there. 20 þei om. 21 the. there is. stone where our. 22 sitte on. 23 childe our lorde Ihesu Criste sucke. 24 vppon that stone in gyuynge to her swete childe sucke, there hapned to falle downe. 25 a lytill droppe of that mooste purest and mooste clene virginall mylke on the forsayde stone, the whiche moost precious and pureste mylke that fell from that blessyd virgin is remaynyng and seen there vnto this daye. 27 shraped. knyues. waxyth the mylke, and it. 28 borne. many diuers. by. 29 and come om. 30 forgote her smocke behiude her. and—leide (32) om. 32 in the haye of þt maynger there our lady laye in, and so bothe haye & smocke were. 33 vnto. 34 holy q. 35 þe om. þedir om. to. same om. p. 90, 1 of malice & of

cnuye. that..borne in. 2 and a om. 4 wold suffre no man nor w. ne ch. to om. 5 that. 6 was—and (7) om. 7 had offred vp her ch. in to the temple wyth the turtles and douues. 10 tuum domine. 11 lete. 12 holy w. 13 þe om. 16 sprongе. amange. 17 also om. not no lenger abyde. 18 kyng om. 19 as om. 20 & accipe. 21 an. 22 ryse. 23 flo inte. 24 hit—þat om. 25 destroye. rose. 26 by nyght. 27 and dwelled there. 28 and—þat (29) om. 29 s. Marie om. 30 were in E. dwellynge vii yeres, and it is from. 31 way as. 32 s. Marie om. went. and—aȝene (33) om. 33 she saw growe. ben called. 34 and they. p. 92, 1 the shepherdes of the same countree. þat—þei om. 2 done gader in. to p. for brede. 3 countrees. 4 ben borne. aboute om. And in. 6 sone in Egipte. therin groweth. 7 and it is as long & brode. 8 And in that gardine ben vi; 9 of water om. in whome. s. Mary om. 10 wysshe. wasshed. 11 ȝe—þat om. 12 that. ben. 13 ben. mochel om. lyke. to om. þes busshes om. 14 ben but. fadom. of lengþe om. 15 ben lyke to Trayfoylles. 16 one of. 17 a grete wonder & a merueylous of. 18 of bawme om. 19 ne dresse theim. 20 ben proued. 21 a om. thei wex. 23 in þat. 24 roddis of the busshes ben kytte lyke a vyne and thenne. whan—kitte om. 25 they ben bound. 26 ben. 27 the. 28 oute—and om. 29 out of a. 30 this b. 31 þan om. 33 messager. a k. 34 þan om. yeuyth. vyall. of bawme om. 35 this. 36 þan—and om. p. 94, 1 he om. 2 ben lefte. sette. 3 þe water om. 6 is gadred & is gode. brusynge. 9 borne. 11 redes. whan—kitte om. added: For that can not be bought of the Soudan by no maner of wyse. 12 and of that. 13 renneth & thyrleth. oute om. 14 be om. 15 that; bawme om. as—is (16) om. (= C). 16 called. 17 and—bawme (18) om (= C). 18 of whyche bawme it were ouer longe a matere to tell the vertue therof. 19 people. 20 trewlich om. that þt is suche. 21 d. there vii yeres. 22 as—she om. here. wasshed there her clothes and her sones and also bathed hym in those welles as it is aforsayde. 24 New Initial. ȝe—vndirstonde om. 26 offredde. an. rounde om. 27 thyrty pence gylte. gilt om. 28 may. first om. 29 of A. 30 Mesopotania whiche kynge. 31 called Nylus. And so by processe of tyme this A., whan he sholde take his Iourney to go on pilgremage. 32 l. and countree. in to the countree whiche was called Ebron whyche atte that tyme hyghte Arbye. 33 he toke thyse forsayd xxx pence that his fader Thara had doo make wyth him And for those xxx pence gylte he purchaced & bought thenne. 35 and—wyf om. (= C). two sones. p. 96, 1 Afterwarde by prosesse of tyme. 2 by marchauntes of Ismaly. those. 3 gilt om. Aftirward—penyes om. (= C). 4 into. 8 gilt om. 10 þat was om. 12 spoyled. pence gilte. 13 so þei om. 18 in bethleem om. þat was om. 19 of om. gilt om. wt hym and. 20 ornam. and om. 21 they were of the beste and fynest golde. 22 those wyth hym. 23 whan he. 24 after. 27 þan om. left. att om. those yeftes. offred to her sone as she went by the waye knytte all togeder in a clothe. 29 so om. 30 It hapnyd after that a sh. that kepte shepe in the same countre. 32 so grete om. that noo leche myghte. 33 gaue. to make hym hole. 34 but it wolde not be. And as he 35 wt his shepe in that felde. now—oþir om. 36 founde those. gilt om. p. 98, 1 bounde alle om. And those gyftes he kepte hymse (l) fe preuely, tyll. 3 aȝens om. Cryste went. 4 þe. 5 an. 6 cam̃. prayed. 7 our lorde Ihesu Cryste heeled hym anone at a worde. 8 in. 10 the. 11 were bothe all togider 12 in the clothe. whan—mirre om.; And god knewe those gyftes well ynough, 13 and god badde. 14 þat he scholde om. 15 on. 15 & soo he dyde goodis byddynge & offred them vp to the awter wyth grete deuocion. 19 preste of the temple that kept the offring sawe suche an oblation offred on the awter, in þe worshyppe therof he reuest hym &. 22 and om. þat om. suche oblations. but selden seen in that temple he toke with grete reuerence the ryche offringes & put. 24 the comin. 26 came. 29 labour. pryncis of the lawe and the Iewes. of the. 30 those. gilt om. and ȝaf—penyes (32) om. 32 att om. done. 33 goddis—heuen om. 34 swete wyll. 35 þis om. repented. and—mysdede om. p. 100, 1 downe ayen to. gilt om. And thenne. 2 whan—done om. went. 3 hinge. So om. 4 those pence. for the sepultures. 5 gaaf. 8 Also om. 9 gilt om. 10 was. the. 11 vnto the. 12 was by Titus and V. dayes distroyed. 13 vnto the tyme of. 14 gilt om. 15 þei om. 16 þan om. departed & spercled aboute. 17 And the. 18 gilt om. called. 19 is þis om. 20 þe

—and om. 21 the. calle. calle of. 22 beyonde. as Scutes Motenes or florence. 23 prynte. 24 in$_{2,3}$ om. copre. is kept. 25 of that. one of om. 26 xxx gilt om. þis om. the one. is om. 27 on. is is wreten wyth. 28 the wh. wrytynge. can not redde. 29 is worthe x shelynges or better than thre floreyns. 30 mani moo. ben. 31 gilt om. of whom it were a longe processe to telle. 33 an. þt. bydden to. 34 whiche was called. 36 naȝarenus. p. 102, 1 called. dyde werke in. 2 from that tyme tyll the thyrde yere afore his passion (!). 3 openly declare not in theyr gospelles.

XXVII. 8 after that he. thapostle. 9 þe om. 11 lordes of those londes. 12 ayenst. the londes of Inde. ȝe—þat om. 13 it was done. þe om. 14 the. honde. 15 veri. 16 risen fro. aℓℓ om. 17 man. 18 he om. 19 those. iij. om. 20 sought. ihesu crist om. 21 birth. 22 Quod. 23 omnibus nobis. hij tres. &—gentes om. 26 It was prouffyte to vs all. 28 sought. chyldhede. 29 eyen dyde se hym & with thier gyftes worshipfull & deuoutly. 30 him and sothely preuyd it. 31 Also. ȝe—þat om. Barthylmew. 32 Iude. appostles. 33 also om. 35 ben. 36 one parte. p. 104, 1 partye of Chrystendom on. 2 of om. þer—is om. descried ne om. 3 in al theest. an.

XXVIII. 6 had prechid in þ^{e} kyngdom of Inde. 7 gone. 8 Yndes & the. done. 9 s. & token of. 15 founde a st. paynted in euery temple. 17 borne. þe om. the. 18 þe om. 19 sawe the. þe om. 20 temple. þe om. 21 to om. þat om. appered of olde t. vpon. 22 tokenyng. 24 that c. thyse. 26 worshipfully. came. 27 the. 29 came. theyr owne. and kyngdoms om. 30 And as those. done & seen 31 temple. 32 Than om. 34 he p. all the p. 36 warkes. p. 106, 4 dyde expoune. 5 and$_{2}$—childe om. casted. 6 of the. and he halowed. 7 name & in the worshyppe of that chylde Cryste Ihesu; þat—af. om. 8 And thenne suche. 9 rise. that. 10 maner of om. 11 any om. or ony other t. 12 came. 13 by. holy Cros. hem. 14 theym to Crystis f. crystned theim. 16 the vertue & sygne. aboute om. 17 vysyted ne ben.

XXIX. 20 So whan. 21 as—af. om. 22 those. 23 he om. 24 eage. 25 dye. 26 seen. he abode. 27 he toke. 28 riȝt om. So in lyke wyse. worsch. om. 29 prayed. 31 Baptym. 32 a om. that was called Th. & preched. 34 Cryst. and his om. 35 also his om. and of those warkes. 36 dyde here in erthe. of the. p. 108, 2, aege. came. 3 al thre kynges 6 theym. 8 and also. þat—mankynde om. 9 roos. 10 and also how. styed vp to. also om. 11 the apostles. 12 seynt—kyngis (13) om. 15 whiche sacrament. to. 16 enfourmed and Instructe in. 17 cristen om. crystned theim and more ouer al. 22 replete and fulfylled. 23 began. anoon om. 24 to om. 26 before. 27 done. þan om. wente with s. Th. & all theyr people to. 29 dyde halowe. that those thre k. had done made and edified vpon. 31 those. al the. þe om. 34 also om. loos and a om. rysen. 35 of$_{2}$ om. 36 kynges cristned. wemmen. p. 110, 1 came from. wyth. 2 that. was made. the. 3 that grete concors and deuocion. 4 to the. those thre. 5 that. 6 þat cite om. called. Seuyll that; cite om. 7 rychest and the beste c. of all ynde (þe c. of om.) 8 and—eest om. And yet vnto this daye in that cyte. 9 Prethir Iohan. cleped om. 11 called Patryarke Thomas. 12 called. 13 prester om shall.

XXX. 15 þus om. 16 lawes of oure Sauyour Cryste Ihesu. 17 & made. vnto thordre of preesthode. 18 vnto. 20 oþir om. 21 thyse forsayd thre k. and bysshops halowed. 22 that. aboute om. in worshippe & honour. 23 casted. 24 þt. þis om. 25 clarkes. 26 gafe. 28 iij. om. 30 of om. 32 supper. 34 And also. p. 112, 1 crystnynge. be om. 2 not forgete. 6 story. wreten. 7 There it telleth how. 8 But sothely; ȝe—þat om. 9 that c. 10 wymen. shapen. 11 ben not heery, & so they ben yet vnto.

XXXI. 14 þan om. 15 and om. & townes. 17 clarkes. 19 þei—many om. moche rychesse & grete possessions. 20 the. and om. 21 forsoke. 22 in the cyte of Seuyll. 23 doo buylde. 24 to$_{2}$ om. her$_{2}$ om. 25 in spyritualite & temporalite. 26 þe om. obedient. 30 of om. men om. in om. 31 a. þan om. counsented. 33 as. p. 114, 12 And counseyled. 13 be all. 14 one. to chose. 15 and$_{2}$ om. hertlich om. 16 the fayth of Cristendom, and that man. 17 chyef. 19 shall. þe om. 20 also om. þe$_{1}$ om. 21 called. a om. 22 memory. 23 one. 24 þei scholde om. 26 thys. 27 & wyll. 28 alle—anoon (29) om. 29 they chose. that they called. 30 out of the

countre of Anthioche. And he had. 32 chese. toke hym. 33 called. 34 man Iacob. 35 obedient. 36 ben. yet vnto. p. 116, 1 patr. and to al his successours thyse. to hem om. 2 wyth the a. of al. 3 than om. 4 thenne chosen. as — af. om. 5 l. of all. 6 worsch. om. and om. Archb. & other bysshops. 7 chose another man þt was discrete to be l. & g. (chefe om.). 9 of al. 10 þt yf. rise. tempte. 11 yf so were. 12 hym. 13 lorde of temporall lawe ch. him by his power. 14 So this. 15 called. a_2 om. þey—þat om. 16 called Prether. 17 is this For the thre kynges were prestes and of their possessions they made hym lorde For there is noo degree so hyghe as presthode is in al the worlde nor so worthy. 20 called Prethyr. þe om. 21 a om. þe inst. of and. 22 chosen. 27 done. 28 thone. 29 chyf. þe other. to be om. cheyf. 30 thise same. 31 ben called. þe—ȝit om. vnto. dayes.

XXXII. p. 118, 5 thyse iij. went into. 7 lyued. yercs. 9 the c. 11 dye & passe. þe om. 12 in. 13 large & a fayr. 14 do make in that. 15 ij om. dyd. 18 þat was om. 19 his masse. 20 his om. 21 dysese or heuynesse. 23 aege. an_1 om. 24 New Initial. And om. Thenne came those two other. 25 toke vp. in b. clothes. 27 tombe. and—toumbe om. 28 And thenne. 29 þat was om. 30 done; his masse om. 31 any om. greuaunce or dysese or sykne-sse. 32 passed to god (to e. I. om.) 33 an_1 om. And om. 34 & arayed it as the fyrste Kynges body was and wyth grete solempnyte layd & buried it in the tombe by Melchiors body. p. 120, 1 than om. þat was om. 2 had om. 3 wyth solempnyte & grete deuocion. 4 his spirite to hym & to his blysse (into—Ioye om.). 7 And thenne came other Bysshops & prestes wyth moche people & toke. 8 worthyly as the other kynges bodyes were. 9 same om. thother. ij. om. 10 laye. And Cryst shewed there this w. 12 thenne brought. 12 buryed & layde in the same t. bytwene. ij. om. 13 eche. other two. 14 yaue. so om. 15 myddell. 16 of. worsch. om. 22 ben. 23 so om. þt. st. 25 translated vnto. men.

XXXIII. p. 122. 6 þe om. and was om. 10 wyckednesse; aungelys om. 11 þe. 12 so om. 13 Ceuyl. that .. rested in. 19 Prethyr. 20 rebuke. 21 nor. correctioun$_2$ om. 23 wretched (inst. of worsch.) 24 lawes. 25 kynges bodies. forgoten. 34 in þis tyme om. that enhabyted in. 35 that were. p. 124, 1. kynges bodi. 2 eche. 5 of theyr. abode.

XXXIIII. 8 this. 10 and he. leprehed. 11 his om. twice. 12 the lawe. And the same. 13 þe quene om. whiche. of. Two lines are transposed. 15 defoylled. 16 lawes. wonderfully. 17 lawes. 18 store of her lyffe & of the f. of the holy Crosse it is more playnly shewed. And fro thensforth þe blessyd s. Eline of as mighty streyngth as she was fyrst in the iewes lawe occupieng & drawyng to it, so moche more besily she brenned afterwarde in the newe lawe and gospel of Cryst Ihesu. 23 And al. 24 ihesu Crist—had om. halowed there & in other parties in his manhede, as she had defoilled by counseyle of the Iewes, she afterward to the laud of our lord Ihesu deuoutly visyted, honoured and enlarged rychely wyth grete yeftes, to the confucion of the Iewes. Wherfore afterwarde by myracle whan saynt Eleyne had founde the crosse & nailles by the wyll of our lorde Ihesu, thenne vpon þt same place & vpon the mount of Caluarie & vpon the sepulture of Cryst, and the place þt Cryste apperyd to Mary Mawdeleyne in lyknesse of a gardyner, alle these. 35 other þt were holy. 36 placys om. the quene s. E. buylded chyrches on, And made ryal & worshypfull chyrches aboue alle those places. p. 126, 2 And also she yede in þt place 3 where thangell apperyd to our lady & there thangell apperyd to the sh. 4 god. þe same. place om. she dyde buylde. 5 worsch. —a om. & namyd it Gl. in exc. 6 callyd. ȝit om. vnto. 7 in om. 8 Colage. þe om. began. 9 al the Hours. 10 here om. 11 some men. þe same yet this day in the same chirche. 12 the. went into. 13 where. of—Marie om. 14 tolde before. 15 wolde suffer noo. 16 and for (inst. of fro). 17 þt of þt. 18 that she bare in her childe. came (was om.) 19 þe . þer om. came. in þat place om. 20 came (was om.). that. 21 fonde. 22 layed in & the m. 23 crist om. wrapped. ladies. and om. 24 lefte. 25 þe om. 26 founde bothe fayr. 27 New Initial. All thyse thynges that be relykes. 29 wyth gret. 30 she put. into. called. 31 therin the. 32 that hight Carolus. 33 vnto. 35 all the. 36 lyued there. þus om. home ayen. p. 128, 1 þere om. sawe. 2 aforseyde om. wyth. prayer. 3 into Fraunce. 5 in—wich om.; þt is called our lady chyrche of Akon. 6 is our ladyes. þt ben. 7 þe om. men there vnto. 8 ffurther-

more om. 9 went in to. þe wich—cite om. 10 also om. 11 to theym inst. of þerin. to m. therin. 12 the cyte. thangell greted our lady. 13 & it is in. 14 and þe lordschippe om. þis om. 15 an hyll þt is called. and om. vpon that. 16 transfigured hym. 18 telleth. but it is. 19 wonder. 20 an. 21 yede here in erthe with his d. 23 as om. 24 bytwene. 25 bytwene theym but ryght lytyll of brede and largenesse.

XXXV. 27 worsch. om. 28 þus om. 29 for to. god—aforseyde (30) om. 30 was om. 31 hyr owne. 32 began she. on thyse thre k. (bodyes om.) 33 sou3t—and om. worsh. god. 34 childhede. And she arayed. 35 of om. and$_2$ om. p. 130, 1 was there (come—londys om.). 4 also om. 5 in so m.—feiþ om. the whiche. 6 taught. 7 whyche fayth. & she renewed it. 8 a3ene om. 9 had wroughte. þt. 10 quene saynt Elyne. 11 ladyes. & of. & of. 12 wrapped. 13 Thenne they came. 15 And thenne she began. 16 gretlich om. the. 17 to haue. 19 truthe. in$_2$ om. 21 þe. 22 name. alle om. 23 preter. by. 24 of the. and pryncys om. 25 yaue. þis lady om. 26 of thyse. 29 borne. 31 deperted. meanes. 32 prayers. also om. cheyf. 33 the. of Eg. om. 34 of Jasper. þt. she. 35 whiche, þe. om. the bodi. p. 132, 1 ben twyes boren. the. 2 euer. 3 3e—no om.; And crysten men þt haue ben in þt yle say þt they myght neuer se the body of s. Th. 7 translated to. 9 done. þat om. 10 an Archcb. 11 þt shal. so wise & prudent & so. 12 contract of m. bytwene. 15 yelden. mennes. 16 þt. 17 born to. 18 þt ben called. 19 taken. hede of s. Thomas bodi. 20 þei om. þis om. 21 þe bodies of thyse thre k. 22 in a. 23 & thenne brought it to. wyth grete. 24 layd theim reuerently. was callyd. 25 & that same ch. 27 of the same. And therin was somtime. 29 þe$_2$ om. 30 came d. to. 31 Lowes. 32 was thenne. of socour. 33 þis om. wyth strenth to. 34 of that londes. p. 134, 1 labour. 2 gaaf. 3 made moche sorowe, And came so the holy crowne of thorne in to Fraunce out of constantinople. And þt cyte. 7 cheif. of all. 8 vnto Constantynople. af. om. 9 þan om. alle$_2$ om. 11 kept a om.

XXXVI. 13 After þt thise thre worsch. kynges bodis were brought vnto Constantynople, kynge Constantyn & his holi moder s. E. deyed And ayenst þe fayth of crysten men began to rysc a newe heresy and also p. of deth ayenst all those. 18 But. 19 so om. 20 Grece. 22 vnto. 24 and the Reliqes om. here. thise. holy om. were had in. 25 reu. nor none of þe other relikes but vterly. so om. 26 wanne. 27 honde & batayl. and Armonye. 28 parte. those. came. 29 themperour. þe wich—cleped om. 30 & thrugh him & the help of theym of Melayne. 32 among theym there. 34 redde om. many b. 35 an. p. 136, 1 called. & he sent vnto. 2 þt was called. vpon. 4 the. 5 thyse thre kynges bodies. 6 þat om. 7 a—and om. 8 to om. the b. iij. om. 9 this man E. the bodies to. 10 there. chirche of frere Prechours (þe wich is cl. om.). 11 with greete. and worsch. om. 12 ihesu—kyngis om. 13 shewed many fair myracles. Then follows: And so at yet we shal leue to speke of þe translacion of thyse holy kynges bodies & speke of another matere in vsage of the londes of ynde. Then follows Preter Johñ p. 138 till afterwarde p. 140, 9; whereupon follows: But fyrste or we procede ony ferther we shal speke of the thre kynges bodies lefte as (!) Melayne. (I give the readings in the order of the Cbr. MS.)

XXXVII. 16 after. hit—þat om. 17 be om. 18 Emp. theyr souerayne lorde whyche Emp. was called Fredericus. 19 bysshop. that was called Raynold for help or dyuers lordes of þe londe For dyuers lordes þt were his enmyes toke the cyte (!). 23 parte. þt. 25 And$_2$ om. 26 a lorde in þt cyte that hyghte Asse. 28 of þt. haped. the d. 29 Archb. of coleyn. place. 32 by the k. of the prison. 33 wolde. 34 and—hym. (35) om. 35 And soo. come before. 36 promysed. þat om. p. 138, 2 his om. gyue. iij om. 3 the. the bysshop. 5 good loue. 6 and om. þan om. the lorde. 7 the bodies of the. 9 sente preuely thise thre bodyes. 10 þe cite of om. 12 the bodyes of the. 13 theym to hym. with goode wiH—noone (16) om. 17 grete processiyon & solemnyte. 18 þe iij k. om. 19 Coline. he om. layed. 21 þe om. 22 and om. thre they ben. kept and om. 23 vnto.

27 Preter. 28 ben. is called. 29 feest of þe om. 30 be araied om. 31 oþer om. and om. 32 thre tymes þt day they offre at masse. 33 is om. in. first om. 34 offryng is om. 35 is om. 36 and that; obl.—do om. p. 140, 1

1 grete$_2$ om. and also o. 2 lesse. in þe masse om. 3 after theyre power; is om. Ferdermore all other men of crysten faythe. 4 ben. 5 holde. 6 Soldani. Simany. Maronici om. 7 Ifymimi. & Mandopoly. &c om. of thise eche. 8 certeyn om. the. 9 maye. 10 New Init. Now to speke of thusages in Ind þ^t we haue begon before as well of Crysten as Heretykes and Sysmatykes, eche of theym bothe relygyous & seculars fasten. 12 vnto it be nyght. þan om. eche man spredith his table & settith on it as moche. 14 for his. fro. 15 tyl. of þat; mete—dryuke om. 16 on. ete. 17 drynke. wyues chyldren & meine. 18 Ioye & mirthe þ^t they can in þ^t tyme. 19 bothe nyghte. 20 vnto. 21 And in. vigill. 22 than om. with—hande. om. 23 to. 25 thenne (inst. of anoon) wolde he. 27 þow om. done to. 29 þat. fro. 30 and$_1$ om. 31 hondes. tokenynge. sterre apperyd. 32 & lad. and—oost om. 33 to. 34 Also the. p. 142, 1 of om. men om. cr. of þ^t countre. euer inst. of þat. 2 ben. þei om. 3 abbotes om. wyth other. 4 so om. gone. flom Iordan whiche. 5 myles. 6 þ^t. party—euery om. 9 redeth a g. 10 þat is to sey om. 11 in Bethleem &c. this. radde. þan om. 12 secte. and reu. om. 14 in tokenynge & mynde. 15 almyghty god. goon. 16 a om. where. crystned. 17 þe om. 18 the. 19 hoc om. 21 ihesu om. crystened of saynt Iohñ. 22 the. 23 theyr crosse. 24 same om. And seke men & blynde men goon into the water nakyd 25 & afterwarde ben hellyd. 26 þan om. euery sect gone (man and om.). 27 their. þat—fro om. bytwene. 28 that is called. 29 and therin dwelled s. I. b. and there he preched. 30 Ihesu Cryst. 31 crystned. p. 144, 1 abbotes om. alle om. 2 or secte that. ben. 4 saye In princ. after our masse. 5 eche. hit om. radde. 9 Iude om. 10 hic. And in. 11 diocesye. 14 londis and om. 15 in her om. comyng home agayn. 17 after this maner of fourme. 19 maxima. 20 þes om. 21 þere om. 22 þ^t byleue on Machomites lawe. 23 oþer om. a om. 24 For om. þe om. of the. They were somtyme crystned & forsoke it it & destroyed al the images in their temples and kytte of theyr noses & dysfugured theim for despite. 28 the. 29 ony dispyte.

31 as om. the. 32 called. those. 33 ben. and Nubie wherof. 34 trewe om. p. 146, 1 of the. thawter. þan þei om. 2 ellis om. 3 tokynynge. worsch. om. 4 hedes. 5 in B. & wyth crownes & mytres syng theyr masses. 6 þ^t is called. 7 they ben. 8 as om. but om. a party. 9 names. an. 10 called Solodinis. 11 Nubiani. 12 truly. done. 13 they goo to masse. 14 hondes. deaken. 15 subdeaken. bereþ om. 16 beere in tokenynge of the thre k. þ^t o. to oure lord I. C. god almighty in his bryth golde myrre & ensence. 18 þ^t is. 20 ben called. ben. 21 worste & the cursedest h. of. 22 ben. 23 And whan þ^t preestis goo to synge masse. 25 of I. þ^t was theyr kynge. 26 ȝe—þat om. p. 148, 2 dyde arise. of þes N. om. 3 oþer om. 4 nacions. 5 pepil om. called. & they made. 6 & cheyfe. 7 kyngdom & londes. 8 þe om. slewe. 10 her om. and om. cytees & grete townes & all theyr goodes. 11 the. 12 þe om. of the. 13 promysed. 14 lawe & faith of god. tributori. 15 and theñ. anoonriȝt om. 16 The next nyght. 18 & spake to hym & charged. 19 not in no manere. do no om. to om. 20 shold. 21 for theyr wyckednes and malyce. 22 the. 23 of the. 24 grete. 26 summe om. 27 ȝeden and om. 28 to take no hede. nor. 29 but to holde. first om. purpos & promyse. 30 & to h. 31 eldest. þat was cleped om. 32 and—pepil om. p. 150, 1 of the. 2 hostes mette. 3 slewe. þis om. 4 soo þ^t. escaped none alyue. 7 tel om. sory therfore. dide. 9 wyth. mercy & foryeuenes. 10 kynges he prayed of grace & helpe. 11 Theñe on a t. the thre k. appered. 12 on a tyme om. 14 And badde he shold. 16 þe om. 17 to kepe. for bycause Preter Iohñ was. 20 adradde of his. and om. sente messagers to. 21 betwene. 23 of thyse two lordes sh. w. the tothers doughter. 24 to. 25 is yet. vnto. 26 & of. lynes & dedes. 27 and—lyfe (28) om. 28 of theim. 30 names. 31 the. the. 33 and afterwarde were fugytyf and d. 34 as Iewes & other nacions þ^t ben alway dwellynge vnder trybute. 35 thyle. 36 euery yere gret t. p. 152, 18 that is called. 19 they ben. Iohñs. ben. 20 þ^t. 21 goo to masse. on. 22 preste deaken & s. 23 þei om. in. 24 tokenynge of the thre k. þ^t mette. 25 an. þe om. 26 to om. 27 vnto. 28 added: the twelfthe day after his byrthe. 29 which is called Grecij. 30 on. 31 on. on. & also. 32 byleue & say. 33 þan om. pyece. 35 of om. p. 154, 1 couered. and at. 2 þan om. the.

thost. 3 aboue on. 4 hedes. with$_2$ om. 5 gr. worshyppe & reuerence and soo ayen. 6 And thenne. fallen. to. 7 done. 8 tokenynge of þe thre k. that sought g. a. in B. and offryd to him ryche yeftes. 9 a ster. 10 came. Cryst laye. fell. 12 maner of sect whiche is called Simiani. 13 & they ben men of yndore (!) 14 þe om. called Pude. 15 called Simis. 16 worshyp. 17 Barbara. watche. men doo in this c. on Mydsomer nyght. & soo thenne. 19 aboute dyuers. þe om. 20 shal be sowen. 21 afore. 23 tokenynge of the thre k. that sought. 24 aꝺmyȝti om. 25 whiche is called maronyce & they. 26 & their Deakens. 27 & their S. 29 þan om. 30 added: And this they vse yet vnto this day. 31 whiche is called. 32 And whan the preestes goo to masse. 33 þan om. and prayen god rule theym. 35 into B. to do hym worshyppe. p. 156, 1 that is called Maronii.. 3 or—thyng om. thēne they. 4 of om. .þat is called. 5 those. 6 gyue. 7 men there aboute. 8 Another there is and they ben called Mandopoles. 9 they. fayth they are in heresye ne. 11 they gone. aꝺ om. in. to the. 13 woll. 14 of om. þis om. those. 15 other crysten. 16 þe om. 17 And. ȝe—þat om. 19 of thyse. 20 grete om. and deuocioun om. 21 moche. men haue. 23 grete om. 24 places in þe. 25 & prayers. holy and om. 26 The om. holy om. in eternall blysse. 27 To whiche blysse by the merytes & Intersessyons of those thre blessed kynges he þt sytteth aboue all sayntes brynge vs. AMEN. Col.: And thus we make an ende of this most excellent treatyse of those thre gloryous kynges whoos corps reste in þe cyte of Colayne. Enprynted at Westmester by Wynkyn de Worde.

READINGS TO THE MS. ROYAL TEXT

IN

MS. COTT. VESP. E. XVI.*

P. 3, 4 seintes. glorius. 5 þinges. 6 *speciall*y. 7 worschippe and om. 8 childehed. forasmuche. 10 risyng. sonne. 11 *mer*ytes. 12 cleris. shynes. 16 manne. þeire giftes. 18 myscreauntes. 19 maidens. 21 holowed. 28 places. wreteñ. openly. 29 þai did. men om. 30 vnknoweñ. after. 31 moñ is. p. 5, 2 þis. blessed. 7 and said. 9 say. 10 spryng. arise. 11 fullich om. 13 bytwene. Iues. sayñ. 14 þeire bokes. an. 15 þrough. and by þe. 16 called. an. 17 agains. 18 saiñ. 19 þañ. 20 gloriusly. 21 of$_2$ om. 22 þis. yf. hys om. *comm*eñ of. 23 deueles. þey wolde. forbed. 25 an. toknys. greued. 26 evel counseñt. for om. 28 þay calle. 29 an. 30 *þere*. 32 *com*mendid. liteñt. takeñ & ofte seþen. 33 ebrewes. þay say. 34 before. 35 dwelled. p. 7, 1 sais. lande. Sirre. 2 towne. called. 3 almost om. iurnay. 4 seeñ. same om. 5 saint Paule. casten downe. 6 þis. 7 nor. þeire. þayñ. 11 þat þe childre. gone. 12 hadde om. subiecte. þam. 13 lande. 15 an. 16 called. 18 þam. kep*ers*. 19 childrē. 20 Romayneȝ. landes. 21 eny. entre*n*. 22 contre. among inst. of anoon. 25 a$_2$ om. 26 of heithe om. 27 whanne. any om. soche tokyñ. 28 seen. þanne anone. 29 þam. agaynst. 30 eny. coñe. 34 lordes. þe om. p. 9, 1 ynde. gretely. 2 byhete. yiftes. of þat. 3 þam. if hit. 4 see. ferre. 5 ayre. seen. 6 bef. þay. þam. 7 þe om. cāme fame. 8 þat. spokeñ. boren. 9 for. of þe. rose. 11 called. 14 þat. 15 came. 16 blode. called. offird. 17 afterwarde.

19 and om. whenne. 20 acoñ. called. 22 of diuerse om. 23 many maner. 25 borne. 28 marchaunt*is*. þeire. m*ar*chaundise. þedir. 29 lande and by wat*er*. like. 30 nobley. þe. 31 and þe loos. 32 of þe. 33 came. sawe al. p. 11, 1 disporte. abode. 3 þam. 4 and oute of. 5 Iuelles. 7 hiest. wreteñ. 8 of golde. & a. 9 appered. soght. 10 crosse. 11 offrede. 12 þay say. þe d. 13 þe. helid. both beest & mañ. 15 takeñ. 16 apoñ. þ*er*fore. aftirward om. here. 17 maisters. afterwarde gate. 18 with golde & w^t oþir om. 19 Iueñt. 21 becōme. 22 knoweñ. 30 shalt. 31 vndirstande. of þe. 32 beres alway. *þere*. þe signe. 34 forme. 35 borne. 36 done bytwene. sarasins.

p. 13, 8 regned. kyng & lorde. 9 lande. Isay. 11 hir sonne. 12 lo saies. maideñ. 13 conseyve. 14 seek. deeth. 16 to þe walle. 17 saies. dede. onely. 18 had none eire and for. 23 here (of om.). 25 agayns. shulde. 26 þis. 27 hevyñ. wondred. 28 whenne. tokynne. done. 29 gyftes. 30 for om. 31 Innocentry. 32 not. knowlege. þe. 33 not. p. 15, 2 þeire messingers. 3 borne. wreten. 4 þough. borne. 5 to hym. 6 yet. not. rise. 9 gave þam. 10 maydeñ. mañ is. cource. 11 gyf þam. 12 biselich om. 17 þes. 18 killed. 21 name (Ioakim) om., and in his tyme om. 23 weren. 25 *pro*phecied had before. 27 and þus þay. 28 þe om. 29 gaue. 30 forgeteñ. witnesseth. 31 þe Iues. 33 whenne. spake. 34 *pres*ciso. afterwarde. p. 17, 4 *com*mes. cease. 5 þanne þe. 8 Michee om. 9 *þis*. 10 fullfillid. þam. 17 done. god is. 18 for B. was þe. 19 callyng. 20 wheñ. saied. 21 callyng of þe. 22 birtñ. *þis*. 23 and so þough. 24 paynyms. yet. *þis*. þe bokes. 25 fonde. wiste wele. 26 had

* Mr. V. closely follows MS. R.; the differences are mostly only dialectical or graphical.

om. by his prophecies byhested. 29 gaf þam. 32 was. 35 soñ. 36 one. 19, 1 neuerþeles. not. 2 moche inst. of onlich. bitoknyd. 13 on heiþe om. al. 14 apoñ. 15 þis. 16 tymbre. growes. good. 17 erbes. 17 many faire. aboute þis hiꝺ om. 21 made of stone. 22 wondirly. height. on. 24 turnes. 27 in þe. 31 Rightfully. 32 comeñ. 33 fadire. 34 sonne. to be flesshe. p. 21, 3 saith. Ex. ed. a Cesare augusto & c. 4 discrye. 6 Cirre. yode furtħ. 7 yode. 9 þe om. wiche. called. 10 maynye. 11 yode. contre. 12 whiche. 13 cōmeñ. 14 s. Marye om. hir. 16 cloþes. layd. 17 shipperdes. 18 þeire. an. 19 cōme. þaṁ. 20 had. 21 þam. 24 shaꝺ. 25 cloþes. and om. 26 sodenly. cōme. angels. 27 said. exc. deo. 28 in heght. peas. 30 gret om. 31 has. 32 Celers. 33 þe erthe. 34 called. 36 somtyme an house. p. 23, 2 borne. 3 anoynted. 4 place. 5 borne. modir. sainte. 7 called. or helid. 8 hit was called so, was by-cause. 10 heled. blacke. 12 comoñ callynge. 13 also (and om.) hit was. 14 of d. hostillers. 15 tye þeire. 18 into. of þinge. 19 þedir. marked. not. p. 25, 15 whenne. wonne & destroyed. 16 walles. 19 brede. 35 werkes. 36 agayne. p. 27, 4 borne. yode. 6 þay cōme. 7 places. 8 pore. yode. 10 sawe. 11 apoñ. 13 nere. 15 in þe derke. 17 borne. disease. 19 bifore. 20 faþoñ. 21 mans (or mane?). teide. 22 herberowe. 23 bande þat asse þat oure lady rode oñ. in om. same om. 24 wrappyd hir blessed sonne. 25 laid. hey before. 27 and—contrey (28) om. 29 borne. 30 saith. 31 an. apoñ þe. 32 as$_1$ om. brede. 33 þat is quik brede (seiþ om.). 34 came. 35 þat oure lorde was borne in. 36 called. p. 29, 1 bodely. 2 gostely. added: þerfore shulde be borne in Bethleem rathir þanne in any oþer place. 4 borne. 5 contray. sainte. 7 shipperdes. þeire. 8 borne. 9 gyfeth. 10 ffurþermore. 12 fedde. þam. beere. lioñ. 13 saitħ. 14 ij tymes. were. þeire flocke. 15 þo. whenne. 16 one. 17 lande. 18 byheste. wondrly. 19 montaignes. 20 not. 21 wele knowe. for. 24 as in valeis. playne. 26 shuꝺ. 27 gedred. þam. dweꝺ. 28 put. caues. borne. 29 chaff. markedde. lordes. 30 wol bye hit. þeire houses. 31 apoñ þeire mete-borde in a basyñ. þeire. 33 comunly. 34 wodes. place. shadowe. 35 floode. p. 31, 2 commys. 3 seedys and om. 4 of herbes. feldes. 6 p. in. 7 place. 9 heyere. place. 10 place. 11 places. 12 Cristesmas. barly begynnes. eeres. to om. 13 waxe. calle amanges. 14 calle amanges þam. þeire. þat same tyme om. 16 wheñ. 17 bytwene þt place þere...and Bethleem. þe. 21 and daye om. waked and þay now in. 22 dwelle. þeire. 23 yette. 24 bare. 28 of age lxij yere whan she deyed. 30 No new Chapt. þoo. 32 herode. 34 yette. p. 33, 1 borne. 2 august. Romaynes. subgetes. 3 þem. landes. 4 þem. honde. 5 an. 6 borne. 11 yette. 12 in her$_2$ om. said. 14 cesed not. 15 forsoke not. 17 verray. 18 vtterly. 21 sceptir. 22 done. stocke. 24 abideñ fore. be bytwene. 25 þeire. 26 þeire. 28 borne. 29 aꝺ om. 30 calle apoñ. 32 abideñ fore & lokyd after. 33 astronomyers. 34 oure. borne. 35 begonne to rise. 36 in om. p. 35, 1 and alday. hieste. 2 ayre. eny. 3 whanne. 4 hye. bytwene. 5 neuerþeles. soṁ. say. 6 borne. sonnes. 7 sene. whenne. vp on higħ. 9 þe st. þat þis. was. 10 like. ben pointed. 11 places. 12 light. þanne. brand. 13 fire. ayer. 14 bemys. 17 of a crosse. voice. 18 seynge. 21 borne. 22 hane abydeñ. þam. 23 goos & sekes. to om. 27 failes noght. saint. saies. 29 calles þoo. not. þoo. 31 gave. 33 gyve. 36 whenne þey see. p. 37, 1 mervelous. 3 neuerþeles. 5 was om. abodeñ. 6 Seynt om. Grisostoṁ telles. founde. 7 certeñ. 9 þis. fonde. 10 in bokes. per cause. kynne. 11 þat he pr. 12 texte. 14 risynge. 15 whenne. was borne. 16 knowlege. 17 þam. 18 þam. any died. 20 wayte. 21 þis. 23 place. 24 ayere. 25 place. þis. 26 of nec. 27 levynge. þis. stoden. 28 hie. praieres. 29 prayngе. risynge. 30 comeñ. þis. þis. 32 þeire praieris. sodaynly. 33 apoñ þaṁ. ayere. 34 eest party. 35 þer om. an. p. 39, 4 seeñ. 5 þis. 7 þem. gyftes. 9 reuerence and worship. þis. 10 lordes and kynges 11 apoñ. texte. 12 xij. birthe. offerde. 14 No new Chapt. þis. 15 blessed kynges. 16 sekirre. þis. 17 astronomyers. beforsaid. 18 gladde. 19 longe; tyme om. 20 abydeñ. 21 loked. þis sterre om. þis 22 yf þay were euerlyke of þam ferre fro. 23 oþere purpose. yette. 24 one. one oure.

þam. 25 hem om. 26 gyftes. diuers riche. p. 41, 6 þeire bestes. & for d. 7 vitailles. 8 for beste. 9 plentye. 10 suffice to þam. 12 afore. 27 beñ Iles. waters. 28 orrible. 29 growes. reedes. 30 houses. beñ. 31 þam self ferre fro. þis. 32 growe—also om. beñ many perilouse. 33 passe fro a k. to a. 34 wreteñ. 36 in E. p 43, 1 No new Chapt. 4 borne. 6 lightly saile. reed. 7 Firthermore. 8 fro. passeñ. 9 say. 10 it om. semes. þow om. 11 water. 12 salte. 13 place þerof þat meñ may. 14 lies. 15 þerof.] 16 hase. ebbes. flowez. 17 Occiañ. and his but. 18 brode. broddest. 19 yode. fote. 20 pursuyd þam. drowned. 21 rede om. flowis. 22 into þe. 23 called. passeth. 24 coñyth. marchauntis. 26 passeñ furthñ. 27 & so. be bore om. 28 ffurthermore. 29 as—aforesayd om. 30 also is. also om. and om. 31 growetñ. 32 hit om. 33 also is founde. wondirly. 35 an. called. p. 45, 1 called. stone. 2 kutte. 6 No new Chapt. 7 & of. 8 borne. offerde. ensence. 9 was also in. 10 called. contrey. grewe. 12 growez. places. 13 hit om. droppes. certaine. 14 places. þer om. 15 none. 17 No new Ch. 18 called. 19 offerde. 20 lande. called Egris willa. 21 lies. 22 growes. eny place. 23 worlde, & waxes right þycke (= R). waxes. an. 24 lyke. fire inst. of wedir. and—thyk om. here. 25 waxez. 26 cleues. 27 þanne. takeñ. cordes & gyrdlys. 28 and þanne þe. 29 cleues apon þe. 30 wrongeñ. 31 waxes Timiama. ye. 32 done. 33 þis. 34 and þilke l. þis giftes. p. 47, 1, wexes & growes. also þey þe whiche. offerd. 2 þe om. rathir of þis lordes whiche shulde. 3 called. londes. þe proph. Dauid. 6 kynge. thaar3. 7 offere gyftes. 8 þese. 9 called. 10 called. 11 called. 12 called. & Thaars is annexid to þe same yle (the rest om.). 14 þeire. 17 þe om. Criste is. 18 Theophile. also a om. 19 werkes. saieñ. done. þese. 20 stered. 21 borne. 22 birde. þe om. called. whiche had. 24 borne. 25 spices. 27 cercle. & in þe hiest party of þe cercle. 28 sprongeñ. 30 of þe. yode. 31 ayere. many voices spake. 32 borne. 33 aꝑt þe. 34 wyffe. birthñ. vp right. feet. 36 cried. borne. þe om. p. 49, 2 leve. 3 shaꝑt I die. done. 4 Remigye seyes. opynyons. þis. 5 cõme sey. 6 of Chaldee om. worshipt. 9 saith. tonge. 10 þe philsofres. 13 No new Chapt. þis. 14 ornamentes. 16 yf so be þat. 17 þeñ. ne intencion om. 18 longe way. bitwene euery. 19 yette. yode eveñ-like. 20 before. þeire. 21 rested þam. 22 yode furth or rode. yode forthe before. 23 þañ. euermore om. gave. 24 to aꝑt þat þere ware. wreteñ. 25 borne. 26 þes. 27 yode. 30 þis. yode. 31 gretely m. 32 sye. 33 passe. 35 where ne om. were cõme of. p. 51, 2 a grete. 3 þat. 4 of om. þis. redyn. 5 londes & k.. rode. 6 perilouse places &. waters. 7 playnes. & om. places. 8 eny d. 9 none. 10 herberowe. none hostrye. 11 ne (inst. of neþer) ete nor. 12 þeire. þat þay. þeire way. 13 semed 14 one. þis. 15 londes. 17 borne. 20 many—ffor (21) om. 21 som. telles. 22 & to. middes. 23 telles. þis hastely. 24 þese. and to. 25 says. 27 admirabile. 29 of god almyghty moght. 30 mañ is. witte. 31 hase. 32 shewes. 33 an. 34 hede. þe Iurye. 35 þe om. a om. Iurnay. bytwene. 36 lions. p. 53, 2 agayñ. 3 out—and (4) om. 6 middes of þe ij bestes. 7 merveled. 10 lyons. eny. 11 yate. or of. 14 þese. 15 þe Iurye. 18 borne. pouerte. 20 yette. mervelously. 22 maieste. 24 No new Chapt. kynges blessed euer in þeire way. 25 þeire ooste & þeire c. were om. 26 saue. 27 heled. 32 comeñ. 33 sprongeñ. p. 55, 2 by. 3 done. 4 god is. 6 heght. þeves. 7 trespasses. put. 8 an. 11 þe way. abode. yode. 12 ferthure. 14 places. a. kirke. 17 No new Chapt. þis comeñ. 18 þe cloude. 21 called. 23 afore. 24 into. 27 wreteñ. 29 afore. 30 lande which. called. 35 No new Chapt. þese. p. 57, 1 comeñ. þis places. 2 in þe. 3 wexe. þe. 4 sawe. nere. 5 yf inst. of þouz. 6 3it om. 7 and men om. cõme. 10 oste. 11 þis. euery. 12 mette. 13 þis. 14 before. seeñ. 15 neuer om. 16 euerych one. 18 if. 19 yitte. as to oþer v. 20 one. And—and (21) om. 21 to om. 22 & þat aꝑt þere cause; wille—her om. 23 aꝑt ac. 24 reddyn furthñ. 27 kynge is. 30 bore om. And inst. of Ferþermore. 32 distroubled. sodaine. 33 oostes. 34 and so. p. 59, 12 gedred. 14 þis. Nabrothñ. þei om. 15 or none. 16 wexes. bodie. 17 goote. 18 þis. ben. 19 takeñ. 20 may. þañ. 23 comen. 26 of om. 27 borne. spekeþ. 30 whenne. 33 borne. 34 sye. 35 distroubled.

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Clerkes. 21 archeb. 22 halowe. 24 temple. 25 clerkes. gafe. 26 god is. 29 prestes. 30 messe. 31 seied. p. 113, 1 charged. forgete. 3 yode. 7 he telles. 10 wymeñ. 11 noght herye. 15 god is. 16 wordes. 17 kirkes. and om. 22 called. 24 certeñ. 26 degre om. 27 afore. 29 ordeyned om. 30 calle. and om. 32 kirke. 33 childre nor. 34 no*per*. quenes nor. 36 and aꝑt. p. 115, 1 aꝑt om. of þe C. 2 in þe. 3 died aꝑt / yff. 4 Croniclere. Criste is. Theophile. 5 Criste is. 6 after þe. and had. 8 writynge. 11 writeñ. 12 dignite maydenes om. 14 and$_2$ om. 15 deynge. agayñ. 18 leue. 19 angeꝑt is. mañ is. 20 aꝑt togidir om. 21 þei om. 22 amonge þem aꝑt a mañ. chefe. 23 men om. stede. 25 þat he om. 26 called. þe om. 27 done. 28 choseñ. þis. 35 chaunged. called. 36 to þe. p. 117, 3-8 And whanne þus was done þanne þey chose and ordeined amonge þem a myghty lorde. 10 rise or tempte. 11 agayñ. 15 called kynge nor E. 16 called *pre*ter. 17 in þe. 18 owes. 19 and ano*per*. 20 called *pre*ter. 21 þe Eu. 22 choseñ. lofed. 24 Criste god a. of whom̃e oure lorde saith. 25 þat om. childre. be borne. 26 wymeñ. nor. 28 choseñ. 30 *pre*este. 31 chieff. þis. 32 ȝit om. 33 done. yode. 35 abode. p. 119, 3 gafe. 4 called. a om. 9 appired. 10 nere. 13 tumbe. kirke. 14 ordeyned *þere*. 15 Cristesmas. 18 seied. 19 messe solempnylye. 20 a om. & om. 21 afor. laid. 22 yelde. 23 & so he died. 26 tombe. 28 of Ep. 32 þe om. 33 Cxij yere. p. 121, 6 afore. 12 leied 14 eu*er*ychone fro .gaf. 15 myddes bytwene. 16 þis. in holy writt om. 20 and Erch. om. 21 loued. 23 buryed. 25 on slepe. 26 on lyve. 27 vncorupte. 28 and praieres. 33 by see. 35 souccoure. p. 123, 2 workynge. 5 No new Chapt. 6 whan þat þe. 9 *ver*tuoes destriere. 10 angeꝑt. 13 places. 17 heldeñ. 19 so þat om. pre*ter*. 21 correccioun om. 26 forgeteñ. 27 ne at. 28 þus iij. 29 vncorupte. 32 askes. 36 comeñ. p. 125, 2 in a cheste. honestlych om. 3 landes. 6 tyme om. 18 And—Cryst (19) om. 23 place (!). 24 halowed. 28 done. 30 stode. sawe. 31 remewed. 32 to. 34 appired. p. 127, 4 borne. let make. 5 gave. exc. deo. 12 done. yode in to B. 13 and om. 15 ne. helde þat place. 16 fro. gone. 17 þat. *þere*—bore om. 18 came þydire. cām̃e. 19 ne. in þat plaas om. came. 20 þat. founde þat same haye. 22 wonde. lady is. 26 chieff. 35 done. p. 129, 4 let. þat. 5 þe. 6 was s. Ierom̃e buried. 7 Eust. also. þe om. Romayneȝ. 11 lileꝑt faire. 14 And—of Gal. (15) om. 13 Also beside Galilee. 17 afore. 19 narowe. 20 an. 24 þat—hem om. 21 No new Chapt. had þis. 32 beganne. þinke. 33 had. 36 comeñ. p. 131, 21 his holy p. 27 of þis kyng*is*. 29 of—kyng*is* om. whiche was I. 34 þridde om. body om. þe said lady s. E. 36 þe om. p. 133, 22 bodies. 23 ioy and riches. 26 þe kyrke. 31 þe. 32 þornes. 34 bic. þat þe. p. 135, 1 cām̃e. 3 Emperours lande. 4 Lowys þe kynge. 15 and also—lawe (17) om. 19 yf. 21 Grece. 26 þe tyme of þis. þe$_2$ om. wanne. 28 landes. 29 cām̃e. called. 31 aꝑt þis londis. 33 and þis. 34 translated. foundeñ. p. 135, 1 called. 3 done. 4 geteñ. 7 & and also þat. 8 vnto. 9 þis om. sente hem̃. 10 called. 11 Freres. 17 þat was. 18 called. 20 of Col. om. 21 came to þe Cite. 22 of Mel. om. 24 þe b. 24 þe om. called. 29 lorde is. with. 30 honde 32 prayngе þat he. 35 so do. comeñ to hym. 36 þanne he praid þe Erchebisshop. p. 139, 1 and lordschippe om. 2 and þanne. gyve to the archebisshop. 3 þes 5 &—Emp. om. and so was. 8 and he sent furthꝰ. 9 meyny 12 þis iij b. 13 Neu*er*þeles. 18 iij om. 20 and be om. 22 wirkes. 23 þrough þis. 25 iij. tymes. 26 called *preester*. 27 calle. 31 *þere*. *þere*. 34 þridde offrynge. 35 of þe masse om. p. 141, 1 offrynge om. þe offer e. 2 þey offer m. 4 eueryche of þem. 5 holdes. 6 certeyn om. 8 yf þey be. 10 afterward here. 11 wat. 13 of þis. 18 candilles. 21 vigiꝑ. 22 gose. 23 comes. dorre. seyes. 25 vesp*ere*. 26 eveñ. 27 afore. 28 yf. done. p. 143, 2 þey be. a om. 3 grete crosses. 5 comyñ. 6 and euery s. stondes. 7 þem-self. 11 red. 12 worshippes. 13 offres. done. 16 a om. 17 and seint. 22 wessꝰ. 25 may. 26 nere. 27 and Clerkys om. 28 done. 29 as —af. om. 30 gose. 32 called. p. 145, 2 þe messe. 4 seys. 5 And om. 11 And also. 19 diocise. 13 Iude. And also in. 14 þus iij. 16 þe. 17 rede þes. 20 þis. 21 redes. 22 Sarazens. 23 hase. 24 in om. 25 þe Nestoriens. 26 þus. 27 an. 29 Emp*er*oure; sone om. 30 Emp*er*our is. Tyrtaryñ.

31 lande. yoldeſ. mennes. 32 handes. 33 Colayne. 34 þe. 36 nor. p. 147, 20 beñ. p. 149, 1 rose. 2 þes om. 4 calles. 6 capitayñ. 8 k lled. 13 yode. *preester*. 16 on om. 17 þes. 19 ne souccour. 20 god is. 22 wakynge. 23 his. 24 aſt his. 25 gyveſ. þes lordes—aboute om. 31 counsele. 32 called. *with* a. p. 151, 2 peple. were mette. 3 Johñ is. 5 Casteſt. 7 þerof. 9 to om. of om. to þis. 18 wakened. 22 one. 29 worþi om. 31 þe w. 33 dwelled. p. 153, 1 bene. 5 bene. 5 bene. 8 of þis iij k. whiche. 13 her om. 14 beres. soubdekeñ. 15 beres. þat þis. 18 bene. Iohñ is. 19 beſt. 20 an. 21 yrne. 22 knoweñ. 23 and. *preestis*. þe om. mete to—so far Ms. Vesp.; the last fol. is torn out.

(LIBER DE GESTIS ET TRANSLACIONIBUS TRIUM REGUM.)

FROM MS. BRANDENBURG. I, l. 176.[1]

INCIPIUNT GESTA ET FACTA.

In I° capitulo huius libri qui est collectus de gestis et translacionibus sanctorum trium Regum, quod est prefacio operis sequentis, narratur quod, sicud oriens illustratus est per fidem trium magorum qui Christum viuentes* in carne adorauerunt, sic occidens ornatus est[2] eorum[3] reliquijs venerandis.

* MS. venientes

In II° capitulo „ quomodo[4] a Balaam sancti magi habuerunt ortum, et quomodo Judei et Christiani de isto Balaam discordent, et de beato Job et eius sepulcro.

In III° „ de monte Vaus, et de custodijs[5] que fiebant in eo, et speculatoribus* [[6]huius montis et natis[7] ex eo[8]].

* MS. &c.

In IIII° „ de ciuitate Acon et quomodo nobiles Indi apportauerunt illuc coronam auream, que postmodum fuit sub cura templariorum, et de libris Indorum apportatis[9].

The text of the Brandenb. MS. (ed. by E. Köpke, Joh. von Hildesheim, Progr. der Ritter-Akademie von Brandenb., Brand. 1878), is simpler, shorter, and on the whole better than the common text of the other MSS. and early prints, which has been enlarged not only by many additions, but also by repetitions, circumlocutions, doublings and treblings of words and phrases, which render the text more pompous, and at the same time more intricate and obscure. A copy of it is MS. Berol. Fol. 47 (wr. in 1413 at Brandenb.), the readings of which differ for the worse (B). All the other MSS. I have seen are alike bad and full of mistakes. I here give the readings of the common text, especially of the MSS. found in England, Cott. Cleop. D VII (C) and Corp. Chr. Coll. Cambr. 275 (CC), the latter of which (or a copy), with all its mistakes, was used by the English translator; of the edition of 1481, Colon. Barthol. de Unckel (P), which text is nearly identical with that of the other early editions; and occasionally of other MSS. (as of MS. Berol. 241 (F)) and prints.

[1] MS. C is headed: Anno domini Millesimo Clxiij° in Crastino beate Marie Magdalene Corpora sanctorum trium Regum translata sunt Colonie per clare memorie Reginaldum archiep. Colonie de Mediolano. Hic incipit tabula de Capitulis libri sequentis i. e. de tribus Regibus Colon. Title in P (Ed. 1481) at the end of the book: Liber de gestis ac trina beatissimorum trium regum translacione, qui gentium primicie et exemplar salutis omnium fuerunt xp̄ianorum: per me Bartholomeum de vnckel. anno a natiuitate xpi M.cccc.lxxxi. fideli exaracione impressus. finit feliciter. / In librum de gestis ac trina beatissimorum trium regum translacione, qui gentium primicie exemplarȝ salutis eterne cunctorum extitere xp̄ianorum, registrum feliciter incipit (follows the index). In other Edd.: Historia (or Legenda) gloriosis-imorum trium regum. [2] CC ornatur. [3] eorundem magorum. [4] quomodo [5] excubijs [6] added in most other MSS. [7] om. in C [8] CC P ex eis. [9] in Acon app.

In V° „ de prophecya Ysaye et Danielis; de[1] egrotacione Ezechie, de retrocessione solis, de morte Ysaye, de destruccione Jherusalem, [de translacione librorum prophetarum in Caldaycum, et de constitucione[2]] xij virorum in monte Vaus, et[3] de cappella ibidem.

om. in the MS.

In VI° „ [ponitur] Ewangelium[4] 'Exiit edictum.' et describuntur Bethleem et domus quedam ex qua[5] conducuntur animalia pro viatoribus, presepe domini et locus vbi canta[ba]nt angeli Gloria in excelsis, et alia loca et ritus gentilium[6].

In VII° „ de Herode alienigena et duplici prophecya Danielis et quomodo de[7] hijs disputatur in partibus transmarinis*.

* MS. cismarinis

In VIII° „ de apparicione stelle apparentis in monte Vaus et de ejus forma &c.

In IX° „ quomodo visa stella[8] tres Reges ad iter[9] se preparauerunt; et de triplici India[10] et quodam ritu gencium.

In X° „ describitur regnum Malchiar; de[11] presbitero Johanne et Soldano; de mari rubro[12], de Arabia et de auro ibidem.

In XI° „ de regnis[13] Balthaʒar et Jaspar, et vbi corpu beati Thome quiescit, et quomodo colligitur mirra et vbi crescat[14] thus.

In XII° „ quomodo quilibet Regum[15] exiuit de terra sua et stella duce Jherusalem pervenerunt.

In XIII° „ et XIIII° „ quomodo deus potuisset eos[16] vna hora Jherusalem perduxisse[17]. et quomodo[18] prope Jherusalem in quadam nebula resederunt*; et de[19] cappella constructa in monte[20] Caluarie.

* recederunt

In XV° „ quomodo post[21] recessum nebule Reges se cognouerunt[22] et Jherusalem intrauerunt. et de arietibus Nabagoth.

In XVI° „ quomodo tres Reges loquebantur cum Herode, secundum ewangelium 'Cum natus esset.'

In XVII° „ narrantur cause[23] quare tres Reges primo[24] intrauerunt Jherusalem.

In XVIII° „ quomodo recedentibus Regibus a Jherusalem pastores loquebantur cum eis[25] de stella ista[26]; et de duobus parietibus et* lapide angulari nostre[27] legis &c.

* et de

In XIX° „ quomodo stella duce intrauerunt Bethleem[28]. et quomodo[29] in partibus illis nemo[30] vacuis manibus alloquitur regem[31].

In XX° „ introducitur[32] allegoria trium munerum trium[33] Regum.

C CC et de. [2] C instruccione [3] descripcio et (P etiam) capelle site in monte predicto. [4] Ev. Luce [5] CC quomodo [6] gentilium ritus. [7] super [8] stella visa [9] ad iter arripiendum [10] et de ritu quodam paganorum et de t. I. [11] ff. et quomodo presbiter Iohannes et Soldanus Babilonie tenent (CC tuentur) terras suas [12] ff. et maris rubri (P mari rubro) descripcio in eodem continetur cap.°, Arabieque, et quomodo aurum ibidem reperitur [13] describuntur loca regnorum [14] C CC crescit [15] trium regum [16] tres reges [17] perduxisse Iherusalem, sicut Abacuk (C adds in Babiloniam ad Danielem) [18] quom. tres reges [19] de quadam [20] C in latere montis [21] tres reges post [22] agnouerunt [23] narr. cause om. in P [24] intrauerunt primo [25] regibus [26] de stella illa que ipsos precedebat [27] CC noue legitur [28] qu. magi intrauerunt Bethleem stella duce [29] P qu. inoleuit, C consuetudinis est, CC moris est [30] quod nullus [31] reges [32] om. in P [33] sanctorum trium

In XXI° „ quomodo magi[1] in[2] Bethleem venerunt et Christo munera[3] obtulerunt. et[4] de disposicione loci vbi Christus fuit natus[5], et de tegumentis Christi[6] et matris eius[7] (!) [et de disposicione hominum[8] orientalium].

In XXII° „ [narratur] diuersitas munerum per magos Christo datorum. et de pomo aureo[9] et eiusdem[10] exposicione et tropologia.

In XXIII° „ quomodo illud pomum[11] fuit in manibus Christi contritum, et typus statue et lapidis Danielis[12].

In XXIIII° „ quomodo magi per[13] byennium fuerunt reversi domum, sequente eos Herode, et qualiter fregit[14] naues Tharsis; et quare vocentur*[15] magi.

* MS. vocantur ?

In XXV° „ quomodo[16] absque cibo et potu et pabulo iumentorum in xiij diebus[17] venerunt Bethleem, quod iter infra duos annos reuertendo sumptuose perfecerunt.

In XXVI° „ quomodo magi reuersi ad montem Vaus Capellam ibidem[18] fecerunt construi sumptu regio et formam pueri[19] quem visitauerunt.

In XXVII° „ quomodo beata Maria cum puero suo latitauit in quadam spelunca, vbi postmodum facta fuit capella. et de lacte beate virginis; et [de camisia b. virginis et] pannis[20] siue cunabulis domini Jhesu. de purificacione beate Marie[21], et de fuga domini in Egiptum, et de rosis que crescunt in itinere eiusdem[22] fugientis, et de orto* balsami et de eius cultura et[23] virtute.

* MS. ortu

In XXVIII° „ [narrantur multa notabilia] de xxx denarijs quos Malchiar domino[24] obtulit[25], quomodo[26] per vices temporum ad diuersa loca uenerunt[27].

In XXIX° „ quomodo beata Maria[28] istos[29] xxx denarios perdidit in deserto et quomodo[30] peruenerunt in templum, et[31] ad manus Jude, et[32] [de] agro cum eis empto; et quare vocentur argentei, [et de forma et valore xxx denariorum]. et[33] de bonis militum transmarinorum, et quomodo ordinantur milites[34], et de militibus qui fuerunt custodes sepulcri[35] domini[36] &c.

* The index to C. 30—41 (till Imperatoris') follows in the MS. on fol. 181 in C. 27.

*In XXX° „ quomodo beata virgo reuersa[37] fuit de Egipto in Judeam cum filio. et quomodo beatus Thomas mittebatur ad Indos[38].

In XXXI° „ habentur[39] multa que beatus Thomas fecit in India, et quomodo peruenit ad tres Reges.

In XXXII° „ quomodo beatus Thomas tres Reges ordinauit episcopos, et quomodo se transtulerit[40] ad[41] superiorem Indiam

[1] magi sancti [2] ad Christum in [3] munera ei [4] et—matris eius om. in CC [5] natus om. in P; C natus fuit [6] Ihesu Christi [7] sue matris [8] P ipsorum hominum [9] add. quod fuit quondam Alexandri [10] et de eiusdem pomi et munerum [11] pomum aureum predictum [12] de quibus Daniel scribit [13] domum per [14] CC et contereute, C P et conterens [15] vocentur [16] continetur quomodo [17] magi infra XIII dies [18] C P in dicto monte [19] C P ymaginis pueri [20] et pannis—Marie om. in CC [21] virginis [22] eiusdem (om. in C) domini [23] et eius [24] domino Ihesu [25] offerebat [26] videlicet quomodo [27] peruenerunt loca [28] b. virgo in fuga ad Egiptum [29] C CC eosdem, P huiusmodi [30] et (om. in P) quomodo (om. in CP) per manus cuiusdam bodewini [31] et postmodum [32] added: et de mirra domino oblata, et quid (C quod) vltra cum dictis (CC predictis) denarijs fuerit (C P fuit) factum, et de [33] et—transmar. om. in C [34] C P in milites. CC et quomodo inde milites fiant [35] C P custodientes sepulcrum [36] domini Ihesu [37] de Egipto cum filio suo reuersa [38] CC in Indiam [39] narrantur [40] transtulit [41] CC P in

et ibidem mortuus fuit[1]. et de forma hominum illius patrie. et de multis[2] que tres[3] Reges fecerunt post recessum beati Thome &c.

In XXXIII° „ quomodo loco[4] beati Thome tres Reges ordinauerunt patriarcham Jacobum anthiochenum, quem[5] mutato nomine Thomam vocabant; et de virginitate trium Regum[6] &c.

In XXXIIII°* „ quomodo presbiter Johannes primo fuit ordinatus, et de eius dignitate, potestate, vita et literis, et quare Johannes vocetur.[7] et de nobilitate quorundam[8] dictorum de Vaus. * Chapters 33 & 34 are transposed.

In XXXV° „ quomodo tres [Reges] successiue migrauerunt ad Christum, et de cuiusdam[9] stelle apparicione[10] &c.

In XXXVI° „ quomodo isti tres [11] Reges post mortem multa[12] signa fecerunt, et quomodo[13] fuerunt[14] corpora[15] eorum translata[16] ad loca diuersa. et quomodo beata Helena in loco[17] Caluarie ecclesiam fecit edificari.

In XXXVII°[18] „ habentur[19] multa gesta[20] sancte Helene, et quomodo per eam[21] camisia beate Marie[22] et cunabula Christi Constantinopolim[23] et postmodum[24] per Karolum[25] Aquisgrani[26] fuerunt[27] translata. et de camisijs [mulierum[28] transmarinarum].

In XXXVIII° „ habetur[29] de loco in quo Christus natus fuit in Bethleem, et de ecclesia ibidem[30] et de sepulchro Paule et Eusthochium*[31], et quid fiat ibi[32] in natiuitate et epyphania domini. * MS. Eusthachij

In XXXIX° „ quomodo in Nazareth* [b.] Helena ecclesiam construxit, et de situ eiusdem loci, et de cappella in qua angelus Mariam salutauit, et de fonte ibidem[33] et* columpna prope ipsam, et de monte Thabor et[34] monasterio[35] sito in eodem[36], et de festo transfiguracionis domini, et de nobilibus dictis Blansegarde[37] &c. * Bethleem * et de

In XL° „ quomodo [b.] Helena Indiam intrauit et que ibidem gessit in augmentum fidei christiane, et quomodo trium Regum corpora acquisiuit, [corpus b. Thome dans pro corpore Jaspar, et quid sit venturum de corpore b. Thome].

In XLI° „ quomodo beata Helena corpora trium Regum Constantinopolim transportata[38] in ecclesia sancte Sophie locauit[39], et de ecclesia[40] [s.] Sophie et reliquijs, et quomodo corona spinea fuit Parysios[41] delata, et de ymagine fusili Imperatoris.

[1] C P fuerit [2] et multa alia [3] dicti [4] CC P in locum, C in loco [5] om. [6] beatorum regum predictorum [7] add. et de potestate patriarche et (potestate CC) presbiteri Johannis [8] quorundam de semine trium regum [9] app. cuiusdam stelle. [10] CC In xxxv narratur quomodo tres reges moriebantur et post mortem suam multa fecerunt signa &c. [11] dicti [12] multa fecerunt [13] om. in P. C CC quomodo postmodum [14] om. in P [15] C CC eorum corpora, P corpora ipsorum [16] C translata sunt [17] ad locum [18] C In xxxvi & xxxvij [19] C CC narrantur, om. in P [20] C facta et gesta, CC multa mirabilia facta et gesta, P Beate Helene gesta [21] C CC per eandem Helenam after Christi [22] virginis [23] CC Const. peruenerunt [24] P postea [25] CC Car. magnum, C Car. et [26] C et A., CC Aquagrani [27] sunt [28] om. in P [29] narratur [30] quam b. Helena ibidem construxit [31] C Pauli tenstochium. CC Eustochij [32] in nocte Natiuitatis domini in dicta ecclesia et quid in Ep. dom. P adds et quod Helena dicebatur stabularia [33] in eadem [34] et de [35] C P monumento [36] eod. monte [37] blansengarde [38] portauit (om. in CC) et (om. in P) [39] collocauit [40] de disposicione ecclesie s. S. (om. in C) [41] C CC Parisijs

et quomodo [per operam Manuelis] corpora[1] trium Regum de Constantinopoli venerunt[2] Mediolanum, et dehinc[3] Coloniam, et quomodo in eorum aduentu[4] multe hereses in occidente sunt destructe.[5] et quali honore eos adhuc Orientales[6] prosequuntur. et ponuntur ibidem[7] diuersorum[8] christianorum transmarinorum[9] nomina et[10] scismaticorum, et distincciones religionis cuiusque secte et errores ac ritus. de terra Armenie, et[11] de libris Origenis.

In XLII° „ quomodo vna [secta] habet aliam in odio; et[12] de ieiunio eorundem[13] et de veneracione epyphanie domini, et quomodo visitent[14] Jordanem. de monasterio*[15] sancti Macharij; de[16] fluxu et disposicione Jordanis, ortu et fine, [et] de mari mortuo [siue maledicto; vnde tyriaca fiat, et de quibusdam alijs notabilibus].

* MS. monte

In XLIII° „ quomodo ewangelium 'Cum natus esset' in diuersis locis diuersimode legitur. et quomodo Sarraceni venerantur ymagines trium Regum. de quodam ritu Judeorum, de[17] libro thalmod et messia venturo.[18] de ritu Persarum et heresi Nestorinorum. et de disposicionibus[19] terre et occeani.

In XLIIII° „ narrantur* [quidam] ritus Nestorinorum. de[20] ortu Thartarorum, quomodo[21] Cha[m]balech et Baldach oppugnauerunt et calipham,* successorem Machometi, interfecerunt; de[22] arbore arida [que est Thauricij[23]] et[24] de rege Thartarorum, de fratribus mendicantibus et quomodo pueros instruunt ad confundendum hereticos et Judeos.

* quomodo narrantur.

* calaphum

In XLV° „ quomodo Dauid, filius regis Indorum[25], fuit [occisus], et de[26] tr[e]ugis factis inter presbiterum[27] Johannem et regem Thartarorum ex ammonicione trium Regum. et[28] vbi corpus beati Thome sit repositum, et quomodo[29] Coloniam[30] debeat transferri. [recitantur] et[31] miracula quedam[32] beati Thome[33]. et de multis[34] que scribuntur in libris Indorum et dicuntur in partibus transmarinis de [loco] ornatu et miraculis trium Regum, de sepulcro vacuo[35] trium Regum sito in Seuwa et de sepulcro Ba[r]laam et Josaphat et aliorum; et[36] de denarijs cum quibus tanguntur[37] trium[38] Regum corpora, et quomodo raucescant rane de[39] puluere portato de Colonia. et quomodo quamplures gentes[40] transmarine visitent tres Reges in Colonia, ceteri prohibente frigore non audent transfretare. et quomodo in vinea domini [Sabaoth tres Reges vndecim horis] per diuersa temporum curricula virtutibus et signis claruerunt.

[1] reliquie [2] peruenerunt [3] et quomodo postmodum destructa Mediolano ad procuracionem Reynaldi (C Reginaldi) archiep. Colon. deuenerunt Coloniam [4] in adu. trium regum [5] in Occidente multe hereses fuerunt exstirpate per misteria (CC misterium) munerum (om. in C) ipsorum trium regum [6] adhuc Orientales prosequuntur tres reges [7] in eodem capitulo [8] nomina div. [9] om. in C [10] om. [11] et de terra tenebrarum et [12] om. in CC P [13] C eorum [14] visitant [15] CC monte [16] et de [17] et de quodam [18] om. in CC [19] C CC disputacionibus [20] CC et de [21] CC et q. [22] C et de [23] CC Thauris [24] ff. et—et quomodo om. in CC; CC et de instructione ad confundendos hereticos et Iudeos [25] Tartarorum qui venerat (C venit) in auxilium Nestorinis [26] de pace et [27] inter regem Tartarorum et presbiterum Ioh. [28] om. in CC P [29] quomodo et qualiter [30] Colonie [31] eciam in eodem capitulo [32] om. in P [33] que scribuntur de b. Thoma [34] In eodem et (om. in CC, P etiam) capitulo narrantur multa [35] trium regum vacuo [36] om. in CC P [37] CC tangimus [38] CC P sanctorum trium [39] ex [40] g. Iudorum et

In XLVI° „ et XLVII°[1] „ describuntur laudes et[2] ritmi* conscripti in diuersis partibus transmarinis[3]. * MS. ritu

[Reuerendissimo in Christo patri ac domino, domino Florencio de Weuelkouen, diuina prouidencia Monasteriensis ecclesie episcopo dignissimo.] om. in the MS.

Cap. I. Cvm venerandissimorum trium magorum, ymmo[4] trium Regum gloriosissimorum, vniuersus mundus ab ortu solis vsque ad occasum laudibus et meritis iam[5] sit plenus, sed Oriens sicud solis[6] radijs sic [et] ipsorum trium Regum meritis prefulget, nam* in ipso solis ortu, videlicet in Oriente, verum deum et hominem eorum muneribus veris et misticis in[7] carne viuentes quesierunt et adorauerunt [et] primicie gencium et ex gentibus primicie virginum ipsum solis ortum per fidem gencium primitus dedicauerunt: in quem tamen ortum solis eius occasus quasi aurora valde rutilans claram auram[8] sequentem designans[9] iam[5] refulget[10], nam ipsum occasum solis prefati tres Reges reliquijs[11] suis venerandis et signis carne soluti multipliciter ornauerunt [et] in ipso solis occasu primicias suas et fidem gencium signis et virtutibus[12] approbauerunt. sed[13] quia in solis ortu, vbi[14] in humanis deguerunt, adhuc quamplurima in diuersis libris et locis de ipsorum meritis, gestis[15] et actibus sunt scripta que [in] occasu solis adhuc forte[16] fuerunt vel[17] sunt incognita, secundum visum, relatum[18] et auditum in honorem dei et[19] beate Marie, matris eius et virginis[20] gloriose, ac ipsorum trium Regum beatorum aliqua uestro iussu sunt conscripta et ex diuersis libris in vnum redacta &c. * MS. iam

Cap. II. Materia vero istorum trium Regum beatorum ex prophecia Balaam, sacerdotis Madian, sumpsit[21] originem, qui inter alia plurima sic prophetando[22] ayt: ‘Orietur stella ex Jacob et exsurget homo

[1] om. [2] ff. CC laudes s. trium regum reperte et conscripte in diuersis temporibus et locis transmarinis. [3] P concludes: Historie huius explicit registrum, C Explicit tabula libri sequentis. [4] immo verius [5] om. in CC [6] sed ortus solis prout [7] ijdem tres reges beati in [8] CC auroram [9] presignans [10] CC infulget [11] eorum r. [12] virtutibus et signis. [13] C et [14] quo [15] actibus et gestis [16] forsan, om. in C [17] et [18] auditum et relatum [19] ac [20] virginis eius matris. [21] prophete gentilis originem traxit [22] plurima alia (al. om. in CC) prophetando sic

de Israel et dominabitur omnium gencium,' prout in
* MS. et de veteri testamento plenius continetur[1]. De* isto Balaam est altercacio inter[2] Christianos et Judeos in Oriente: nam Judei dicunt[3] hunc[4] non prophetam sed ariolum fuisse et arte magyca et dyabolica prophetasse, quapropter in scripturis ariolus et non propheta merito debeat appellari. Christiani[5] vero dicunt quod fuit Balaam[6] gentilis et fuit primus propheta gencium ex gentibus et valde gloriose de incarnacione domini[7] et de aduentu istorum trium Regum[8] prophetauit: nam si eius prophecia ex arte magica et[9] dyabolica fuisset, ipsum dyabolus[10] ad maledicendum Israel non
* prohibuissed prohibuisset* sed magis ad hoc fouisset et promouisset[11];
* propter magnam sed deus magnam*[12] suam[13] dilectionem et premuni-
† ipse cionem[14] per angelum suum ipsi† Balaam signis de-
‡ ad monstrauit, antequam per‡ malum suum consilium ad iracundiam prouocauit. sed quia, ut iam dictum est[15],
* gentilibus Balaam fuit gentilis et propheta[16] gencium ex gentibus*
* MS. ideoque? (so B and the other MSS.) et non ex Judeis, itaque* Judei Balaam[17] ariolum[18] appellant et detestantur. eciam apud ipsos[19] est quedam[20] questio de beato Job, quem dominus ore suo proprio[21] commendauit, de quo Judei parum vel nil obseruant ex quo fuit gentilis et non ex Hebreis; sed ad excusacionem et palliacionem[22] dicunt quod Job fuit[23]
om. in the MS. ante legem temporibus[24] Moysi et habitauit [in Mesopotamia, cum tamen scriptura dicat quod fuit in terra Hus, in Syria, et habitauit] in quadam villa que nunc ibidem Sabab vocatur, que distat a Damasco fere per vnam dietam; in qua sepulcrum eius[25] vsque in hodiernum diem demonstratur—et iuxta eandem villam in campo beatus Paulus fuit prostratus et conuersus. itaque Judei omnia que per Balaam et per[26] Job sunt dicta[27], penitus nil obseruant[28]. sed ut ad propositum redeatur.

[1] C apparet [2] in Oriente inter [3] in libris suis d. [4] Ba'laam. [5] vnde libri Christianorum in (om. in C) oppositum dicunt et allegant [6] B. fuit (C fuerit) [7] om., C. Christi. [8] P et istorum t. r. aduentu, CC F ante . . . aduentum [9] vel [10] CC dominus [11] sed magis fouisset et ad hoc ipsum promouisset; om. in C [12] P propter magnam. CC ex magna [13] om. [14] om. in CC. [15] sed vt . . . quia [16] primus propheta [17] C ipsum B. [18] in libris eorum a. [19] in eisdem libris [20] om. [21] om. [22] p. eorum [23] C fuerat, P fuerit. [24] om. in F; CC Moysi temp., C Moysi et t. illis hab. [25] eius sep. [26] et beatum [27] fuerunt et sunt dicta et prophetata [28] add. sed in libris eorum detestantur, de quibus per singula longum esset enarrare.

Cap. III. Cvm post egressionem filiorum Israel de Egipto [ipsi][1] omnem[2] ibidem et circa terram sibi[3] subiugassent et tremor eorum[4] super omnes terras[5] et regna[6] Orientis[7] cecidisset[8], extunc quidam mons nomine* Vaus, qui[9] ibidem victorialis dicitur[10]†, in Oriente fuit[11], et super hunc montem primo pre[12] filijs Israel et postea[13] pre Romanis die ac nocte per speculatores Indorum custodie obseruabantur, ita quod* quicunque[14] partes et regna Indorum manu armata intrare proponebant, tunc[15] de nocte per ignem et de die per fumum per[16] speculatores aliorum* moncium speculatoribus in ipso monte Vaus existentibus declarabatur[17] —nam idem mons Vaus omnes alios montes Orientis[18] et Indorum [altitudine] excellit[19]—et sic* cognitis insidijs per speculatores[20] vniuerse regiones[21] se precauebant vel ad resistendum se preparabant. vnde cum[22] per Balaam esset[23] prophetatum 'Orietur stella ex Jacob' &c., extunc* huius prophecie implecionem[24] omnes maiores natu et omnes populi[25] in India et in Oriente multum desiderabant: et speculatoribus huius montis Vaus datis[26] muneribus commiserunt ut* si die vel nocte aliquod sidus vel lumen[27] insolitum in aere vel in celo[28] prope vel longe[29] discernerent, quod ipsis protinus annunciarent[30]. et sic* de premissis[31] omnibus in vniuersis terris[32] Orientis per longa tempora[33] communis fama permansit. Et ex huius montis nomine, prout subsequitur, postmodum[34] in India et in Oriente

* MS. qui dicitur

† in oriente dicitur fuit

* vt

* illorum

* &c = et sic

* et tunc

* et

* MS. &c.

[1] CC ipsi. [2] CC Iherusalem et circumiacentem terram, C Iher. et omnem ibidem terram per circuitum [3] om. in CF. [4] eorum timor et tremor [5] gentes in Oriente [6] CC F cecidisset et regna [7] om. [8] add. et in omnibus partibus (et) terris ac regnis (Orientis) contra eos (F pre illis) nullus intrare (C CC manus mittere) fuit ausus (F fuit inire ausus) [9] C quod. [10] CC dicebatur [11] in Oriente fuit situs et adhuc mons Vaus in presentem diem est vocatus. [12] C CC pro [13] postmodum [14] CC F P quecunque [15] extunc [16] om. in P. [17] declarabant et significabant. [18] illarum parcium et terrarum Orientis [19] excellebat et excellit [20] et extunc speculatores huius montis Vaus speculatoribus aliorum moncium eisdem signis die ac nocte significabant, et tunc visis talibus signis [21] terre et regiones [22] dum temporibus illis [23] tam gloriose esset [24] add. quod homo exsurgeret qui dominaretur omnium gencium. extunc – gencium om. in CC. [25] vniuersus populus [26] P commiserunt ipsisque munera promiserunt, F munera promiserunt et mercede conduxerunt, C muneribus commiserunt et mercede conduxerunt, CC muneribus et mercede conduxerunt [27] C C P lumen vel sidus, C sidus insol. vel lumen [28] in aere celo vel firmamento [29] remote longe vel prope [30] annunciarent et demandarent [31] C CC promissis [32] partibus et terris (et regnis F) [33] CC FP repeat de premissis omnibus [34] p. et adhuc

progenies[1] surrexit que ibidem adhuc nobilis progenies de Vaus vocatur in presentem diem, nec est ea maior vel nobilior[2] in omnibus terris[3] Orientis: et ipsa[4] ex [stirpe regali] Melchiar, qui domino aurum obtulit, processit et surrexit[5].

Cap. IV. Cvm autem circa annos domini MCC^{m} gloriosa ciuitas Acon[6] in sua gloria [et] virtute floreret et per quamplurimos nobiles[7] et barones et per diuersorum ordinum religiones[8] et per[9] diuersarum nacionum et condicionum homines inhabitaretur[10] et eius nomen ad extrema mundi pervenisset—et ad eam diuerse sub celo naciones, tribus et lingwe confluebant et omnia mercimonia mundi[11] mira et rara[12] illuc adducebant[13] et ad vltimum terre ipsius ciuitatis[14] gloria et fama[15] fuit nominata: propter quod eciam[16] maiores natu ex hac progenie Vaus de India in Acon pervenerunt, et videntes omnia ibidem[17] esse maiora et mirabiliora quam in India[18] audierunt[19], extunc causa delectacionis ibidem permanserunt et pulcherrimum ac fortissimum[20] castrum in Acon modo et forma regali construxerunt: et quamplurima rara et nobilissima[21] ornamenta et clenodia[22] modo[23] regio de India[24] secum detulerunt[25], inter que precipue dyadema aureum preciosis[26] lapidibus[27] ornatum[28], in cuius summitate steterunt[29] cum signo crucis littere caldayce et stella*[30] in forma[31] sicud[32] in natiuitate domini tribus Regibus[33] apparuit[34]. et illud dyadema dixerunt[35] fuisse Melchior, regis Nubie, qui domino aurum optulit; et per illud dyadema dominus[36] ibidem meritis trium Regum ab hominibus varias infirmitates depulit et

* MS. stelle; B stella

[1] maxima p. [2] n. vel. potencior progenies [3] terris et regnis [4] ipsa progenies [5] prout inferius audietur. [6] que in partibus istis Akers vocatur [7] nobilissimos principes nobiles et barones [8] religiosorum ordines [9] et alios diuersos et varios [10] ditissime et gloriose esset inhabitata [11] mundi merc. [12] ac monstra [13] ibidem per terram et mare deferebantur et portabantur [14] c. Akers [15] nobilitas et gloria ac potencia (CC pompa) [16] et propter huiusmodi famam et mirabilia [17] ibidem omnia [18] et partibus Orientis [19] audierant [20] fortissimum et (ac) pulcherrimum [21] et mirabilia ac (et) nobilissima [22] cl. ditissima [23] more [24] I. et Oriente [25] ibidem portare fecerunt et detulerunt [26] gemmis et alijs preciosissimis [27] l. et margaritis [28] o. habuerunt [29] fuerunt et steterunt [30] C P stelle, CC ymago stelle [31] in forma et similitudine (C formam et s . . m) [32] prout [33] t. r. beatis in natiuitate domini . in forma—domini om. in CC. [34] CC que apparuit [35] asseruerunt [36] ff. deus per merita ipsorum trium r. beatorum (C bonorum) ibidem quamplurimas vexaciones et varias infirmitates ab hominibus (C omnibus) depulit et iumentis

eciam a iumentis, et cuicunque* epilentico[1] impone- * MS. quicunque
batur in capite[2], statim surrexit sanus. et illud dya-
dema cum alijs pluribus ornamentis nobilissimis[3]
magister et ordo templariorum per magnum[4] the-
ʒaurum [sibi] attraxerunt: ex quibus* dudum magnum[4] * B quo
fructum habuerunt; sed post destruxionem ordinis
ipsorum vbi[5] permanserit, vsque-nunc[6] ignoratur; de
quibus magnus planctus fuit in terris[7] per tempora
multa[8]. ceterum[9] ijdem* principes de Vaus detuler- * ibidem
unt[10] secum[11] de India libros caldayce et hebrayce[12]
scriptos de vita et gestis et omnibus materijs trium
Regum[13]: qui in Acon in gallicum fuerunt translati[14]
et in ipsis partibus apud quosdam nobiles[15] translati[16]
permanserunt. et ex istis libris[17], [et] ex auditu et
visu et aliorum relatu, hec sunt conscripta, et quedam
ex diuersis alijs sermonibus et omelijs et libris[18] sunt
extracta et hijs addita et presentibus sunt inserta, et in
vnum hunc libellum[19] redacta. et omnes primogeniti
huius stirpis* Vaus stellam cum signo crucis in forma * stirptis
prout ipsis tribus Regibus in natiuitate domini apparuit,
habent in eorum vexillis et armis[20] in presentem diem.
et fuit[21] in Oriente et in omnibus partibus vltramarinis
conswetudinis quod in[22] omnibus bellis[23] Christianorum
contra Sarracenos semper signum crucis primum[24] pre-
cessit[25], et secundum vexillum in honore trium [Regum]
cum stella sequebatur[26]. sed vt ad propositum redeatur.

Cap. V. Cvm, sicud supradictum est, stella[27] pro-
phetata per Balaam in monte[28] Vaus per longa tempora
exspectaretur[29], [quanto plus tunc exspectabatur] tanto
magis apud* Indos et Caldeos ipsius stelle fama cottidie * ad

[1] epilentico morbum caducum habenti in casu i. [2] in cap. om. [3] cum (quam) pluribus alijs nob. orn. [4] maximum [5] quo illud diadema cum alijs pluribus (C CC plurimis) et multimodis ornamentis permanserunt (CC permanserit) [6] in presentem diem [7] in partibus illis [8] longiora [9] CC Iterum [10] portauerunt (secum P) et detulerunt [11] om. in CC. [12] hebraice et caldaice [13] r. beatorum (C bonor in) [14] t. et transcripti [15] principes et nobiles [16] ijdem libri translati in alijs partibus adhuc [17] ipsis l. transcriptis [18] ex alijs diuersis libris et sermonibus et omelijs [19] et in hoc libello (F CC hunc libellum) in vnum conscripta et r. [20] armis et vexillis [21] fuit et est [22] om in F C P [23] exercitibus et bellis [24] primum exercitum [25] CC precedit [26] et in nomine et honore trium R. beatorum secundum exercitum vexillum cum stella (F signum cum stella in vexillo) antecessit (CC antecedit) [27] itaque hec st. per B. prophetata [28] supra dictum montem [29] per speculatores exsp.

accreuit[1], et ab omnibus desiderabatur. Tempore[2] Ezechie, regis Jude, prophetauit Ysayas de virginis partu, dicendo[3] 'Ecce virgo concipiet' &c. et huius Ysaye temporibus idem Ezechias, rex Jude, egrotauit vsque ad mortem. cui cum idem Ysayas nomine domini diceret mortem sibi imminere[4], tunc[5] idem Ezechias, versus ad[6] parietem, fleuit, non metu mortis sed quia filio caruit ac[7] promissio Abrahe et Dauid[8] in ipso deberet deficere[9]. vnde dominus eius misertus xv annos eius vite[10] addidit; super quibus ipse[11] signum pecijt quod sol retrocederet versus suum ortum. quod cum factum fuisset[12], Caldei, qui tunc temporis in astrologia multum delectabantur, viso tam insolito[13] signo in sole[14] vltra modum mirabantur, et audita fama quod propter Ezechiam, regem Jude, hoc signum factum[15] [fuerat]*[16], extunc sibi preciosa[17] munera miserunt et ipsum adorare voluerunt[18]. sed quia ex cordis symplicitate Ezechias[19] hoc dissimulauit non dans gloriam deo, sed inde[20] in aliqualem sui[21] cordis arroganciam fuit[22] lapsus: quare[23] dominus, contra eum aliqualiter[24] commotus, omnia que Caldeis et nuncijs demonstrauit, in Babiloniam propter hoc deferri debere eidem Ezechie[25] per Ysayam[26] denunciauit[27]. nam licet Ezechias rex Jude esset natus et in sole[28] propter ipsum tantum[29] signum dominus[30] fecisset, tamen ipse non erat ille homo qui exurgens ex Israel[31] dominaretur omnium gencium, secundum propheciam Balaam[32]. Et est sciendum quod Caldei et Greci tunc temporis multum astrologie vacabant[33], ita quod eciam[34] ancille domus scirent cursum[35] astrorum et planetarum;

* B fuisset

[1] a. et augebatur [2] Temporibus. new Chapt. in CC [3] dicendo gloriose [4] CC Tunc idem Ys. propheta nomine domini dixit mortem regis i. [5] extunc [6] F C P versus par. [7] et [8] ac prophecie Balaam et Ysaie [9] deberent deficere et perire [10] vite sue [11] ipse Ezechias [12] Quod cum dominus admisisset (F audiuisset) et sol versus suum ortum per impossibile retrocessisset, extunc [13] raro et insolito [14] s. et in celo [15] C P actum. hoc factum om. in F. [16] F fieret [17] quamplurima m. [18] proposuerunt [19] Ezechias ex mera sui cordis simplicitate [20] exinde [21] (CC P simplicem) arroganciam sui cordis. F mentis arrog. [22] C P fuerit, om. in F CC. [23] C Ideo est, om. in F [24] aliquantum contra eum [25] Ez. regi (CC r. Iude) [26] eundem Ys. [27] demandauit, prout in biblia plenius continetur. [28] s. et in celo [29] tam rarum et insolitum [30] esset factum [31] exsurgeret de I. et [32] prout B. prophetauit [33] in astrologia multum vacabant et delectabantur [34] C P ancille domus eciam. om in F CC [35] cursus

et adhuc[1] in partibus Orientis[2] astrologie multum[3] insistunt, et precipue reges et principes, qui[4] magistros et astrologos et alios[5] in hac arte doctos[6] de longinquis partibus sub suis[7] expensis vocari[8] faciunt[9]. Ceterum[10] post Ezechiam regnauit Manasses, qui Ysayam interfecit; post quem regnauit Amon, et post hunc Yosias[11], cuius temporibus prophetauit Jeremias; et in ipsis partibus*[12] regnauit Joachim[13]†, in cuius temporibus Nabuchodonosor et Caldei Jherusalem obsederunt et destruxerunt et omnia[14], prout dixerat Ysayas[15], de Jherusalem[16] in Babiloniam, que ab ea[16] distat per quinquaginta dyetas[17], et[18] Judeos captiuos adduxerunt*[19]; et in hac captiuitate Daniel[20] de virginis partu sub tipo 'lapidis abscisi de monte sine manibus conscidencium[21]' inter[22] cetera prophetauit Judeis, dicens inter cetera[23]: 'Cum venerit sanctus sanctorum, cesabit vnccio vestra.' tunc[24] Cyrus*, rex Persarum, et Caldei omnes libros Judeorum* et prophecias Ysaye[25], Jeremie, Danielis et[26] Mychee ac Balaam et aliorum prophetarum de hebraico in caldaycum transferre[27] preceperunt[28]; inter quas plura[29] invenerunt que per Caldeos et Persas secundum ipsas prophecias deberent adimpleri, et specialiter de prophecia Balaam prophete gentilis, qui inter cetera ayt 'Orietur stella ex Jacob'[30] &c: et ex illo tempore Caldei et Perse et Indi[31] in exspectacione huius stelle[32] ardenciores et studiosiores sunt effecti. quod ex magna prouidentia diuina ad consolacionem et fidem nostram factum est[33]:

* r. ipsius temporibus?
† MS. Mathim
* B abduxerunt
* MS. tyrus
* Indorum

[1] adhuc quotidie et assidue [2] in Oriente et (in) partibus vltramarinis [3] F CC P communiter, C multum et communiter [4] om. in CC [5] astrologos et alios magistros (om. in F) [6] F P tritos, C scitos, CC certos [7] eorum, CC ipsorum. [8] vocare [9] f. in presentem diem [10] CC Iterum [11] regnauit I. [12] ipsius temporibus [13] P Mathim [14] omnia vasa et ornamenta de templo domini et de domo regis [15] Ys. predixit [16] de Iher. om. [16] a Iherusalem [17] circa q. dietas distat [18] C transtulerunt et [19] duxerunt, et ibidem in captiuitate septuaginta (F lxxix) annis permanserunt. quibus Iheremias propheta misit et dedit librum legis domini et prophecias, ne obliuiscerentur, prout biblia testatur [20] prophetauit D. sub typo (CC Ciro) de virginis partu multum gloriose de lapide abciso [21] C P considencium [22] et inter [23] i. c. om. [24] et extunc [25] CC Ysaie Chore [26] om. in C F [27] C transcribere et transferre, CC transcribere, P transscribi et transferri [28] fecerunt et preceperunt [29] quam plurima [30] et exurget homo ex (de) Israel et dominabitur omnium gencium. et has prophecias et libros per (om. in F CC) Iudeorum legis doctores scribas et magistros et interpretes Caldei et Perse eis exponere interpretari et declarare fecerunt [31] Indi Caldei et Perse [32] st. per Balaam itaque (P ita) prophetate [33] sciamus esse factum

Balaam[1], primus propheta ex gentibus[2], eciam per stellam vocacionem[3] gencium prophetauit[4], et hanc vocacionem gencium deus per suam natiuitatem per hos tres Reges, primicias gencium[5], primitus inchoauit[6]. et licet Caldei et Perse[7] gentiles essent, tamen in hijs libris et prophecijs prout in libris Judeorum inuenerunt[8], nil hesitabant, scientes plenissime quod quecunque dominus per seruos suos[9] promiserat, potens est[10] et facere. et tunc[11] xij studiosiores in astrologia et magis doctos ex omnibus terris[12] elegerunt, quos sub magnis eorum stipendijs habuerunt, ex quibus dum
* MS. contingerit aliquem decedere contingeret*, alter doctus[13] loco defuncti substitueretur[14], et hij xij in monte Vaus[15] predictam[16] stellam debebant obseruare alternatim[17]— verumtamen non tantum stellam, sed eciam[18] hominem qui omnium hominum[19] dominaretur[20], anxie exspectabant. Asserunt Indi et Caldei in astrologia experti qui diuersas terras perambulauerunt[21], quod in India[22] et alijs [circa] regionibus multe stelle de nocte appa-
* persie re[a]nt[23] que in[24] Caldea et Perside*[25] non vide[a]ntur, et a conuerso[26]; et specialiter super istum montem Vaus in aura[27] clara quamplurime stelle rare[28] de nocte discernantur, quod[29] mons[30] non potest[31] videri[32]. et dicunt[33] quod[34] desuper non sit maioris capacitatis quam quod[35] ibi stet[36] vna pulchra[37] cappella, quam ibi[38] tres Reges beati fieri fecerunt ex lignis et lapidibus desuper
* sic accl. est sumptis. nam ipse mons sit*[39] [tam] accliuus quod

quod B. [2] C gencium [3] primicias vocacionem (CC vocacione) [4] cum dixit (CC dicens) Orietur stella ex Iacob et exurget homo de Israel et dominabitur omnium gencium [5] ipsarum gencium [6] primitus incepit et perfecit [7] Perse et Caldei [8] reperierunt [9] s. s. prophetas [10] esset facere et implere [11] extunc [12] eorum terris et regnis [13] d. vel studiosus [14] constitueretur [15] add. de quo supradictum est [16] alternatim hanc [17] obseruare dil genter et expectare [18] om.; F CC et [19] gencium [20] add. quem stella significaret [21] Asserunt I. et C. qui Iherusalem et ad alias circa partes causa peregrinacionis mercimoniorum vel delectacionis frequenter perueniunt, qui pro maiori parte omnes in astrologia sunt periti et docti [22] Iudea & in [23] C F P a. et discernantur [24] in India et [25] CC que in alijs certis locis. [26] et econverso quamplurime stella rare in India Caldea et Perside de nocte appareant que eciam in Iudea et (in) alijs circa locis non videantur. om. in CC [27] CC aurora [28] CC raro [29] que, CC ita quod [30] F a latere montis, C per latus montem, P subter montem, CC faciliter montem [31] non possunt [32] considerari, CC considerare [33] et eciam dicunt quod ipse mons omnes alios montes Orientis altitudine excedat (C CC excedit) et excellat (C F excellit, CC excessit) [34] et quod (om. in F CC) [35] om. [36] ibi stet om. in C CC; ibi in P. [37] F CC pulcra sit [38] ipsi [39] C F est

per plurimos[1] gradus et circuitus desuper ascendatur[2], et[3] in gyro[4] rubis et herbis ac diuersis alijs[5] arboribus nobilibus multum sit spinosus[6]* et amenus, alioquin pre altitudine tam arta[7] nullus ascendere ipsum montem[8] posset; et ab illo monte omnes regiones Orientis per montana et signa et stellas lucide[9] considerentur[10]*. et dicunt eciam quod super ipsam[11] capellam stet columpna[12] lapidea mire altitudinis et pulchritudinis[13] et[14] desuper artificialiter facta, in cuius summitate stet*[15] stella multum magna optime deaurata, que se vertere solet contra ventum, que de die ex solis, de nocte ex lune splendore[16] in longinquis[17] locis videatur. et quamplura mira de hoc monte dicuntur[18]. sed ut ad propositum redeatur.

* MS. spīosus

* considerantur

* MS. stat, B stet

Cap. VI. Cvm autem venit[19] plenitudo temporis in quo deus filium suum[20] misit[21] in hunc[22] mundum de virgine[23] natum[24], in illo tempore Octauianus Augustus monarchiam[25] tenuit[26]. et anno imperij eius xlij°, ut[27] Lucas ayt[28], 'Exijt edictum a[29] Cesare Augusto[30]' &c. vsque 'bone voluntatis.' Et est sciendum, quod Bethlehem non videbatur esse[31] magne reputacionis vel nominacionis[32], et habet [petrosum] fundum[33], ita[34] quod ibi sunt[35] multe cauerne et spelunce subterranee[36]. et distat a Jherusalem ad duo parua miliaria illius patrie,

[1] CC pulcherrimos [2] F CC asc. desuper [3] et ipse mons [4] g. et circuitu [5] specialibus [6] C F P formosus, CC fructuosus [7] arte [8] ipsum montem nullus asc. [9] vndique lucide. CC luci [10] CC ditentur [11] C illam [12] CC col. stat [13] om. in F [14] om. [15] F P stet, C CC stat [16] ex solis (re)splendore et lune de nocte [17] F longinquissimis [18] dicunt (CC dicuntur) mira de quibus dicere esset longum [19] Cum autem vt (om. in F CC) deus (C deus vt) peccatoribus misereri voluit et venisset [20] s. vnigenitum [21] mittere voluit [22] om. [23] Maria virgine [24] nasciturum [25] frena romani imperij et monarchiam [26] per vniuersum rexit mundum [27] prout [28] narrat [29] ab eodem [30] add. vt describeretur vniuersus orbis. et hec descripcio primo facta est sub preside Syrie Cyrino. et ibant omnes vt profiterentur singuli in suam ciuitatem. ascendit autem et Ioseph a Galilea de ciuitate Nazareth in Iudeam ciuitatem Dauid que vocatur Bethleem, eo quod esset de domo et familia Dauid, vt profiteretur cum Maria sibi vxore desponsata pregnante. Factum est autem cum essent ibi: impleti sunt dies Marie vt pareret: et peperit filium suum primogenitum, et pannis inuoluit eum et reclinauit eum in presepio: quia non erat ei locus in diuersorio. et pastores erant in eadem regione custodientes vigilias noctis super gregem suum: et ecce angelus domini stetit iuxta illos et claritas dei circumfulsit illos, et timuerunt timore magno. et dixit illis angelus Nolite timere, ecce enim euangeliso vobis gaudium magnum, quod erit omni populo: quia natus est nobis hodie saluator, qui ex Christus dominus, in ciuitate Dauid; et hoc erit vobis signum: inuenietis infantem pannis inuolutum et positum in presepio. et subito facta est cum angelo multitudo celestis milicie laudancium deum et dicencium Gloria in excelsis deo et in terra pax hominibus bone voluntatis. [31] non (CC F nunquam) videtur vnquam fuisse [32] quantitatis [33] petrosum f., CC preciosum fundamentum [34] om. in CC [35] sint ibi [36] om. in C.

et est nunc opidum [non] magnum; et[1] dicitur ciuitas Dauid ex[2] eo quod [Dauid] in[3] ea fuit natus. et in[4] loco in[5] quo quondam fuit[6] domus Ysay[7], patris Dauid, et in quo Dauid[8] fuit natus et per Samuelem in regem[9] vnctus, in eodem loco eciam*[10] Christus[11] fuit natus: et iste locus fuit in fine vnius platee* que tunc[12] platea cooperta dicebatur[13], quia pre ardore solis[14] cum pannis nigris et huiusmodi rebus, prout ibi est conswetudo[15], fuit[16] cooperta; et in hac platea diuerse[17] res et specialiter antiqua vestimenta et alia mulierum ornamenta vetera[18] cottidie vendebantur, et semel in septimana diuersarum rerum in hac platea fuit[19] commune forum, et specialiter lignorum. itaque fuit in fine platee huius domus Ysay[20], et adhuc remansit tugurium ante vnam speluncam in rupe factam, in modum parui cellarij formatam, ad[21] reponendum aliqua necessaria pre feruore solis. Et est sciendum quod in omnibus partibus vltramarinis, ciuitatibus et villis in quibus aliqua vis consistit, ab antiquo fuit, et est adhuc, conswetudo quod in ipsis sunt[22] domus speciales, que ab ipsis[23] alchan vocantur, in quibus[24] sunt equi muli[25] et asini ac cameli; vt cum[26] aliquis peregrinus vel mercator[27]* indiget aliquo horum iumentorum[28], precio ibi[29] conducat animal quod[30] sibi placet, et cum venit[31] ad aliam[32] ciuitatem quo[33] tendebat[34], dimittit[35]* ibi animal in domo que ibi[36] alchan vocatur[37] custodi domus illius[38], qui[39] ipsum[40] pabulat et[41] domino suo cum lucro remittit,

* MS. &c eciam
* plathee
* mercatorum
* dimittat

[1] sed [2] pro [3] CC P ex [4] in ipso [5] om. [6] stetit et fuit [7] C domus Dauid et fuit domus [8] eciam natus fuit Dauid [9] in regem Israel per Samuelem [10] eciam loco [11] deus de Maria virgine homo [12] tunc (F nunc) ibidem [13] vocabatur [14] pre inestimabili solis feruore [15] consuetudinis [16] desuper fuit [17] quotidie diuerse [18] vetera orn. [19] fuit in hac platea [20] et in ipso loco qui itaque fuit in fine huius platee quo quondam stetit et fuit domus Dauid et Ysai sui patris fuit [21] et in ipsa spelunca Ysai pater Dauid et alij homines huius loci et domus postmodum habitatores pre feruore solis aliqua necessaria reponebant [22] quod sunt (C sint) in ipsis [23] que ibidem [24] et in hijs domibus [25] muli equi [26] dum [27] p. mercator vel viator tendit ad aliquem locum longe vel prope et si [28] aliquo equo vel animali aut (seu) iumento pro se vel (pro) suis rebus vel (aut) mercimonijs ad portandum vel equitandum (om. in P), ille vadit ad talem domum et [29] om. [30] conducit quodcunque animal [31] peruenerit [32] F illam [33] qua, F quam [34] tendit [35] extunc dispositi suis rebus dimittit illud animal quod conduxit in tali [36] ibidem eciam [37] add. in qua itaque etiam talia animalia conducuntur [38] et extunc custos illius domus recipit illud animal [39] et [40] om. [41] add. et dum (C cum) poterit

vel, si non statim remittere[1] potest[2], tunc[3] ipsum animal[4] extra ciuitatem ducit ad viam, et[5] tunc per se ad domum domini sui animal reuertitur. talia pacta[6] habent inter se custodes[7] talium [domorum][8], et quilibet eorum nomen alterius[9], quamuis[10] remote distantis, nominatim agnoscit, et animalia[11] omnia illa noscunt itinera[12]. et tales domus[13] sunt illarum parcium regum vel[14] dominorum, ex quibus ipsi[15] magnum recipiunt[16] theolonium, et custodes eorum[17] magna lucra consequuntur. et huiusmodi domus fuit quondam[18] in loco in quo dominus[19] natus est[20]. sed tempore[21] natiuitatis Christi ipsa domus totaliter fuit destructa et solum[22] paruum[23] tugurium remanserat ante ipsam speluncam, sed parietes fictiles et muri[24] diruti adhuc ibi steterunt, et super area*[25] ante ipsum tugurium panes vendebantur. nam conswetudo est in omnibus ciuitatibus[26] Orientis quod tantum[27] in vno loco panes venduntur[28], et de omnibus venditis domini terrarum[29] de vespere recipiunt partes suas. et postquam Dauid fuit rex[30] effectus, extunc[31] domus patris eius[32] mansit ad vsus regios[33], et[34] postmodum, propter destructionem terre, de[35] ipsa domo nemo[36] curauit, et sic*[37] fuit destructa[38]; sed in tugurio et spelunca[39] ligna et huiusmodi communia, que ad forum venerant[40] et vendi non poterant[41], quousque vendi poterant[42], obseruabantur[43], et azini et animalia

* MS. arena

* MS. &c

[1] sibi (cum lucro C) rem. [2] poterit [3] extunc [4] equum vel animal [5] et tunc solum revertitur ad ciuitatem et ad domum domini sui de qua (C quam) exiuit [6] et tale pactum et consuetudinem [7] omnes cust. [8] talium domorum predictarum [9] nam quiuis custos talium domorum (CC et vnus) agnoscit equos et animalia alterius nominatim [10] licet . . distant [11] et talia animalia que ita(que) conducuntur [12] noscunt omnia itinera et sepissime per longam viam sola reuertuntur (C remittuntur) absque aliquo periculo animalium furum vel latronum. [13] et t. d. in quibus itaque talia animalia queruntur et precio conducuntur [14] et terrarum d. [15] qui ex hijs [16] C rec. magnum [17] talium domorum eciam ex hijs [18] quondam ante natiuitatem domini fuit [19] deus homo [20] fuit, C CC fuit natus [21] temporibus [22] ita quod in ipso loco penitus nil remanserat nisi [23] paruum vel vile [24] muri lapidei [25] aream ipsius loci [26] partibus [27] quod in omnibus ciuitatibus est villis nisi [28] comportantur et venduntur [29] reges et terrarum domini. [30] rex Israel fuit [31] extunc postmodum [32] d. Isai patris sui [33] ad vsus regios (CC regno) permansit [34] ff. sed procedente tempore cum Iherusalem et tota circum terra tociens (om. in CC) fuit destructa [35] CC ita quod de [36] nullus [37] sed permansit et [38] fuit totaliter destructa, ita quod nil nisi muri lapidei et fictiles diruti ibidem adhuc permanserunt; et in eius area vt dictum est panes vendebantur in signum quod locus ad vsus regios (CC regni) permaneret [39] spelunca et tugurio [40] peruenerant [41] C P p. et supermanserant [42] qu.—pot. om. in CC. [43] reponebantur

villanorum que ad forum pervenerant, intus[1] et circum tugurium ligabantur. Et[2] cum propter edictum Cesaris omnis populus vtriusque sexus quiuis ad ciuitatem et villam de qua natus erat, conuenisset[3], tunc[4] Joseph et[5] Maria tarde* venerunt in crepusculo[6], cum iam[7] omnia hospicia[8] essent occupata et hospitibus[9] plena, et quia pauperes erant, totam ciuitatem circuibant et nullus eos hospitare volebat; et specialiter cum homines[10] vidissent Mariam iuuenculam super asinam[11] sedentem, itinere lassam, gemen[tem et] suspirantem[12], grauidam et partui[13] vicinam, nemo eam[14] in tota ciuitate ad[15] hospicium recipere voluit[16]: vnde Joseph eam[17] in illud* tugurium et speluncam duxit[18]. et sic* in illa spelunca in illa[19] nocte [deus][20] in tanta paupertate natus[21] est, sine dolore, sicut decuit*. et in illo[22] tugurio ante speluncam adhuc* parwum presepe lapideum vnius vlne[23] in muro imuratum ab antiquo[24]† [remansit], ad quod bos pauperis, quem eciam nullus[25] hospitare potuit, fuit alligatus, iuxta quem eciam Joseph asinum suum ligauit[26]: in quo presepio[27] Maria[28] parwulum suum[29] pannis[30] involutum in feno reclinauit[31]. Ceterum locus, vbi tunc angelus pastoribus apparuit[32], distat a Bethlehem ad dimidium miliare illius patrie; et in eodem loco eciam Dauid oues pascebat et a faucibus leonis et vrsi[33] eos eripuit[34]. vnde quidam dicunt[35] quod pastores illius regionis[36] in vtroque solsticio[37] super

* MS. tarde tarde

* aliud

* &c

* decuit :

* adhuc est

† ab antiquo imuratum

[1] ibidem in [2] ff et cum vt predictum est omnis populus vtriusque sexus propter edictum Cesaris ad profitendum quiuis [3] redisset et c. [4] extunc [5] cum [6] in crepusculo venerunt [7] et quia tarde erat et [8] loca et h. [9] hominibus extraneis et hospitibus (essent) [10] C omnes [11] asinum [12] g. et s. om. in CC [13] ac gr. partuique [14] in tota ciuitate nullus eam [15] in tectum vel h. vel domum [16] CC volebat [17] Mariam [18] add. de quibus tunc nullus homo curauit. [19] eadem [20] deus pro nobis [21] de Maria virgine absque dolore partus prout decuit fuit homo natus [22] ipso [23] circa vnius vlne longitudinem longum [24] in muro muratum adhuc ibidem ab antiquo [25] nusquam [26] alligauit [27] et in illud presepe [28] beata virgo Maria [29] p. s. vagientem [30] pannis vilibus [31] in fenum posuit et reclinauit. Vnde est sciendum quod in omnibus partibus Orientis est consuetudinis quod in omnibus stabulis sunt quamplurima presepia lutea vel lapidea, et vnumquodque presepe est circa trium pedum longitudinem (CC F longitudinis, C longitudine), ita quod semper quiuis equus vel animal habet per se suum presepe speciale: et tale vnum lapideum presepe in tugurio ab antiquo (adhuc) permansit, in quod b. virgo Maria filium suum reclinauit; sed in stabulis regum et principum et nobilium sunt longa (C F bona) presepia in quibus sunt intersticia pro quouis equo vel animali. [32] vbi angelus domini pastoribus tunc cum luce et magna claritate deum hominem natum nunciauit [33] vrsi et leonis [34] eos ibidem eripiebat [35] quidam libri continent [36] regionis illius [37] bis in anno, sc. in solsticio vernali et hyemali

gregem suum vigilias[1] custodire solebant[2]. vnde[3] sciendum quod[4] in partibus Orientis yems[5] ab estate in aliquibus locis vix discernitur; in[6] aliquibus vero[7] est yems et estas sicud hic[8], secundum diuersam situacionem terre[9]. iuxta[10] Bethlehem vero plus quam in alijs locis sunt multa loca vberrima et pascuosa, et circa natiuitatem[11] domini ordeum ibi[12] incipit habere spicas in agris, ita quod ex alijs locis homines illuc[13] mittunt equos suos et mulos ad impingwandum, et habent[14] presepia[15] adhuc in agris. et quia temporibus natiuitatis domini erat summa pax in toto mundo et quia[16] inter Bethlehem et locum vbi[17] tunc angelus[18] pastoribus apparuit, erat dimidium [milliare][19] nec erat frigus[20] in* quo vis esset, die[21] ac nocte per totam yemem cum suis gregibus in pascuis permanserunt &c.

* MS. de

Cap. VII. In diebus illis[22] erat rex[23] Jude Herodes, a Cesare et Romanis constitutus, et non erat Judeus[24],

[1] vigilias super (C P supra) greges suos (P suas) [2] consueuerunt [3] de quibus est [4] quod terra circa Bethleem et terra promissionis (et—pr. om. in CC) et tota terra Orientis mirabiliter est dispositа et pro maiori parte in montanis sita et [5] in aliquibus locis hyems vix ab estate discernitur et distinguitur [6] et in aliquibus locis est multum frigidum et in al. [7] locis [8] secundum suum tempus est hyems et estas sicut in partibus istis [9] secundum situacionem locorum in vallibus planicie vel montanis. nam frequenter in aliquibus locis in montanis in mense augusti nix reperitur, que a villanis in speluncis comprimitur et in paleis (C palijs, P pallis) ad forum deportatur; que a nobilibus emitur et in pelui (CC planis vasis) super mensas ad infrigidandum potum eorum ponitur; sed dum discooperitur (C CC P discoperiuntur), statim more suo perit et dissoluitur (pereunt et dissoluuntur). sed communiter in omnibus partibus Orientis in estate pre inestimabili solis ardore penitus nil viriditatis (F viridis) potest crescere vel nasci (in estate—nasci om. in CC) nisi in aliquibus nemoribus vel vmbraculis vel iuxta fluenta in ortis (CC montis), in quibus tamen quater in septimana per omnia funditus irrigatur. sed septembre et octobre aduenientibus, sole ibidem paululum declinante, extunc gramina et huiusmodi viridia ibidem in campis communiter crescere incipiunt, sicut in partibus istis in marcio et aprili: et in hijs mensibus marcio et aprili in aliquibus locis segetes scinduntur et resecantur, sed communiter in maio, secundum locorum situacionem. [10] sed iuxta [11] festum natiuitatis [12] ibidem ordeum [13] ibidem [14] et emunt ibidem ordeum in agris per mensuram; et venditores ordeorum habent [15] ad hoc stabula specialia in campis in quibus equi et muli et animalia mittuntur quousque inpinguantur. et vocatur ibidem ab incolis tempus circa natiuitatem domini "tempus ad herbas" in eorum lingua. [16] om. [17] quo [18] angelus domini tunc [19] m. et via aliquantulum longa [20] eciam aliquod frigus [21] extunc ibidem pastores per totam hyemem die nocteque de loco ad locum cum suis gregibus simul in pascuis permanserunt, prout adhuc ibidem faciunt in presentem diem. sed vt ad propositum redeatur. [22] dum itaque exiit edictum a Cesare Augusto [23] Herodes rex Iudee [24] add. vel rex Iudeorum natus, sed idem Cesar Augustus et Romani regnum Iudee et quamplurimas alias terras et prouincias vsque ad fines Indie, Persidis et Caldee sue potestati subiugauerant et potenter possederunt. vnde omnes homines in (omnibus) partibus Indie et Orientis, Caldee et Persidis optime sciuerunt quod Herodes alienigena a Cesare et Romanis rex Iudee fuit constitutus et non de semine regali vel Iudeorum natus.

ut[1] impleretur prophecia Danielis dicentis[2] 'Cum venerit sanctus sanctorum, cessabit vnccio vestra[3]'; et[4] illud patriarche Jacob 'Non auferetur sceptrum de Juda et dux &c, et ipse erit exspectacio gencium' &c.[5]

Cap. VIII. Cvm itaque[6] Christus natus esset in Bethleem,[7] super[8] montem Vaus oriri visa est stella noua in modum solis radiantis et vniuersum mundum illuminantis, et paulatim in modum aquile super dictum[9] montem ascendit et per totum*[10] diem in vno loco super illum[11] montem[12] immobilis permansit, ita quod cum ipsam[13] sol in meridie pertransiuit, quasi nulla erat distancia[14] inter*[15] solem et ipsam stellam. sed ipsa[16] non[17] fuit formata prout in partibus istis solet depingi, sed habuit plurimos[18] longissimos radios[19] faculis ardenciores, et quasi aquila volitans et alis aerem verberans, sic[20] radij stelle circummouebantur; et ipsa stella habuit in se formam infantuli et desuper signum crucis; et audita est vox in stella dicens 'Hodie natus[21] est rex Judeorum, qui est exspectacio gencium et dominator eorum; ite ad inquirendum[22] et adorandum eum' &c.

* MS. tom

* in

Cap. IX. [23]Vnde tunc homines[24] vtriusque sexus

[1] vt in ipsis temporibus quando deus homo fuit natus [2] qui inter alia sic ait [3] Verumtamen in partibus Orientis et vltramarinis adhuc Iudei in sua malicia perfidia et duricia perseuerant dicentes quod per longum tempus post natiuitatem Christi eorum vnccio non cessasset, sed quamplurimos reges habuissent; sed non negant Herodem fuisse proselitum ex patre Iudeo et matre gentili Chananea procreatum. [4] vnde Christiani eorum perfidiam ex eorum patriarche Iacob prophecia confundunt qui ait [5] et quamplurime alie questiones sunt inter Christianos et Iudeos in Oriente, de quibus per singula longum esset enarrare. sed vt ad propositum redeatur [6] add. vt supradictum est [7] in Bethleem in spelunca deus homo esset natus [8] extunc idem omnipotens deus qui semper prope est omnibus inuocantibus eum in veritate, ipsam stellam per Balaam prophetatam et per longissima retroacta tempora per duodecim astrologos ab Indis Persis et Caldeis super montem Vaus vt dictum est constitutos remote et anxie expectatam et obseruatam: hanc stellam eadem nocte et hora qua ipse deus homo fuit natus tunc super eundem montem Vaus in modum solis radiantis oriri fecit: et illuminauit vniuersum celi firmamentum [9] ipsum [10] totam illam [11] eundem [12] in primo intersticio aeris [13] om. [14] d. in claritate [15] inter ipsam stellam et solem. vnde quidam libri continent quod ipso die natiuitatis domini plures soles sunt visi, et ipso die nat. dom. (plures—dom. om. in C P) elapso hec stella ascendit sursum ad celi firmamentum. [16] ipsa stella [17] prout in partibus istis in ecclesijs depingitur non fuit formata [18] quamplurimos [19] om. in C [20] C sicut [21] Natus est hodie [22] eum et adorandum. [23] Ad roborandam ergo fidem gencium et ad confirmandam materiam et rem gestam, omnipotens deus cuius prouidencia in sui (CC sua) disposicione non fallitur, qui (pro)ut ait Paulus vocat ea que non sunt tanquam ea que sunt, ex sua prouidencia hoc egit et disposuit vt qui in veteri testamento vocem dederat ex asina Balaam hanc stellam prophetantis, quod etiam in inchoacione noui testamenti daret vocem ex stella per eundem prophetam Balaam gentibus prophetatam. vnde [24] vniuersi h.

sexus illius regionis[1], visa tam mirabili[2] stella et* tali voce ex ipsa audita, vltra modum sunt[3] perterriti et ammirati, et ipsam esse stellam-per Balaam prophetatam[4] non dubitauerunt. et tunc[5] tres reges, qui in partibus[6] Indie, Caldee et Persidis regnabant, de ipsa stella informati* et[7] per astrologos et[8] prophetas[9] instructi, multum sunt gauisi, quod eorum[10] tempori bus hanc stellam[11] videre meruerunt[12]. vnde hij tres Reges[13], per maximam[14] regnorum suorum distanciam separati et quiuis de alio penitus ignarus[15], cum ditissimis muneribus veris et misticis ac nobilissimis ornamentis[16], ornatu regio cum[17] maximo[18] comitatu ad inquirendum[19] et adorandum regem natum se preparauerunt[20], et omnem eorum expedicionem in bubus gregibus et iumentis[21], lectisternijs[22] et vtensilibus et[23] omnibus necessarijs[24] copiose preire fecerunt[25]. nam conswetudo est in illis regionibus[26], quod cum principes atque domini cum[27] multitudine incedunt, lectisternia[28] et omnia[29] vtensilia ad cameram et [ad] coquinam pertinencia[30] portantur cum eis in mulis et camelis[31]. Ceterum[32] de regnis et terris istorum trium Regum[33] est sciendum quod tres sunt Indie, quarum omnes regiones[34] pro maiori parte

* MS. ex

* informari

[1] omnium illarum terrarum orientis parcium et regionum [2] mir. rara et insolita [3] fuerunt [4] B. prophetam gentilem prophetatam et a longis retroactis temporibus desideratam et expectatam [5] extunc [6] p. et terris [7] et de ipsa [8] s. et doctores et [9] prophecias [10] ipsorum [11] ipsam stellam tam longis ante temporibus prophetatam [12] add. quam tam longissimis (P benignissimis, C benissimis) temporibus omnes populi tam anxie expectauerunt et videre desiderauerunt. [13] r. gloriosi [14] nimiam et maximam eorum t rrarum et r. d. [15] ignarus, sed vno tempore de ipsa stella informati [16] o. et varijs et diuersis vestimentis ac [17] cum equis mulis et camelis et (ac) thesauris infinitis et [18] maximo et ingenti comitatu exercitibus (F exercitu) et apparatu p out ornacius et n bilius potuerunt [19] ad i. dominum et regem Iude rum natum et ipsum a. [20] add. prout vox de stella dixit precepit et predicauit, et tanto nobilius et honestius se preparauerunt quantum super se regem alciorem natum cognouerunt quem inquirere et adorare proposuerunt. [21] armentis [22] cum alijs eorum l. [23] ditissimis et nobilissimis preparamentis et [24] n. que ipsis et eorum exercitibus ac comitatui sufficere possent [25] add. in multitudine quamplurimorum camelorum et iumentorum. [26] in Oriente et in omnibus partibus vltramarinis, exceptis magnis ciuitatibus, quod in omnibus locis et villis sunt quamplurima (om. in F) delectabilia hospicia et amena, in quibus pro maiori parte omnia comestibilia et pabula et huiusmodi (om. in F) in optimo foro reperiuntur (F sunt) [27] sed principibus et dominis qui cum aliqua [28] in ipsis non sunt commoda, sed (om in CC, F nec) l. [29] huiusmodi [30] (et) necessaria [31] (CC set F que ideo) cum principibus et domin's (C P omnibus nobilibus) portantur in mulis iumentis et camelis. nam communiter ibidem homines propter inestimabilem et intollerabilissimum solis ardorem semper de nocte equitant ambulant et vagantur [32] CC Iterum [33] C CC P r. gloriosorum qui se itaque tam nobiliter ad inquirendum et (ad) adorandum dominum preparauerunt [34] terre et regiones

sunt insule, plene[1] horribilissimis paludibus, in quibus[2] crescunt arundines tam grosse*[3] quod ex hijs[4] domus et naues construuntur; [et][5] in istis terris et insulis nascuntur[6] herbe et bestie[7] speciales; ita quod valde[8] periculose et laboriose de vna insula vel terra[9] ad aliam peruenitur. vnde legitur quod Asswerus regnauit per centum xx[v][10] prouincias ab India vsque ad Ethiopiam.

* MS. gloriose

Cap. X. In prima ergo India fuit regnum Nubie, in quo[11] regnauit Malchior[12]; cuius eciam[13] fuit regnum Arabie, in quo est mons Synay[14], et mare rubrum per quod[15] de Ciria et Egipto[16] faciliter nauigatur. sed[17] Soldanus non permittit ne quis presbitero Johanni, domino Indorum[18], litteras de regibus Christianorum deferat, vt* conspiraciones eorum vitare possit[19]; simili[20] racione presbiter Johannes cauet ne aliquis de suis[21] transeat ad Soldanum[22]; vnde[23] volentes ire ad Indiam* circueunt[24] per Persidem†[25] viam[26] longam[27] et laboriosam. et[28] dicunt qui pertransierunt mare rubrum, quod fundus eius[29] sit rubeus[30]; vnde[31] aqua desuper tamquam[32] vinum rubeum apparet[33], licet ipsa aqua sit coloris ut alia aqua[34]; et est salsa, et tam clara quod in fundo eius profundissimo[35] lapides vel pisces[36] discernuntur[37];

* et

* Iudeam

† Persidam

[1] et omnes hee terre et regiones et insule (all this om. in F) sunt aquis (F plene aquis) et desertis ac serpentibus maximis et alijs animalibus periculosissimis et venenosissimis et paludibus horribilissimis (CC replete. et pal. hor. om. in F.) [2] F et crescunt ibidem [3] grosse et alte [4] ex eis in partibus illis [5] et sunt diuise et ab inuicem separate, et in vnaquaque istarum terrarum et regionum terris et insulis (t. et i. om. in F) [6] nascuntur et crescunt [7] h. et animalia ac bestie pre alijs sp. [8] vltra modum [9] terra regione vel insula [10] super CXXV [11] in quo temporibus natiuitatis domini [12] M. qui domino aurum obtulit [13] eciam inter alias terras [14] mons Sinai est situs [15] et per illud mare (rubrum); om. in CC [16] add. ad Indiam (C CC Iudeam) [17] sed mercatores et alij homines nati de partibus cismarinis transire non permittuntur, quia Soldanus ab ista parte maris rubri in insulis fortissima habet castra in quibus captiui nobiles detinentur, et ab illis castris cauetur ne aliquis homo de partibus cismarinis natus ad partes et terras Indie (CC ad Medos) transeat ne quis [18] vel alijs regibus in India et Oriente aliquas l. [19] vel conspiraciones (faciat, om. in C CC F); sed homines incole de partibus vltramarinis nati transire permittuntur, sed tamen de negocijs eorum quare transeant multum diligenter examinantur. [20] et eodem modo presbiter Iohannes dominus Indorum ab alia parte maris rubri eciam habet castra fortissima de quibus eciam eodem modo cauetur ne [21] de partibus illis [22] ad dominum Soldanum in suum detrimentum [23] vnde fratres minores, augustinenses, carmelite et predicatores, et mercatores et alij homines de partibus cismarinis nati et ad partes Indie volentes ire [24] transeunt et circumeunt [25] regnum Persarum [26] per viam [27] multum longam et tediosam [28] Sed peregrini et mercatores qui de India per mare rubrum transeunt dicunt [29] totus fundus maris rubri [30] tam rubeus [31] quod pre rubedine fundi desuper existens [32] aqua vt [33] appareat rubea (r. om. in F) [34] licet sit et (P vt) alterius aque coloris, F licet rubea non sit sed vt aqua alterius coloris [35] in profundissimo eius lacu (CC F loco) et fundo [36] v. p. vel alique alie res [37] bene discernantur

et[1] est circa quatuor vel quinque miliaria latum, et est forme triangularis, fluens ex occeano, et a latere eius laciori (!) vbi filij Israel sicco pede pertransierunt[2]. et ex ipso[3] alius fluuius effluit[4], per quem de India nauigatur in Egiptum. tota eciam[5] terra Arabia[6] multum est rubea[7], et pro maiori parte lapides[8] et plurima ligna regionis illius[9] et quidquid de illis[10] ibidem nascitur[11] rubeum est[12]; vnde in modum[13] tenuissimarum radicum ibidem aurum optimum invenitur[14]; et eciam ibidem invenitur in monte vena*[15] smaragdina[16], que nimis laboriose et artificialiter descinditur[17]. ista[18] terra Arabia quondam totaliter presbitero Johanni[19] pertinebat, nunc vero[20] pro maiori parte pertinet Soldano; sed tamen ut[21] mercimonia de India pacifice pertransire* permittantur[22], eciam[23] propter alias causas, Soldanus de ista terra[24] dat tributum presbitero Johanni vsquehodie[25] in presentem diem &c[26].

* MS. Vaus

* pertransiere

Cap. XI. [27]In secunda India fuit regnum Godolie, in quo[28] regnauit Balthazar, qui thus[29] optulit domino; cuius eciam[30] fuit regnum[31] Saba, in quo specialiter[32] crescunt plurima[33] nobilissima aromata, et thus[34], quod[35] stillat[36] ibidem[37] ex quibusdam[38] arboribus in modum gummi[39].

*[40]In tercia India fuit regnum Tharsis, in quo[41]

* Cap. 12 in the MS.

[1] ff et ipsum mare rubrum est triangulariter formatum, et incidit et fluit in terram ex occeano (CC et occeanum), et est circa quinque vel quatuor miliaria (C P miliarium) latum in eius lacu (C CC loco) laciori (F et est locus lacior) vbi [2] transierunt quando Pharao cum exercitu suo eos fuit insecutus et ibidem submersus [3] ipso mari rubro [4] e. qui incidit in Nylum fluuium Paradisi, qui fluuius (all this om. in P) transit per Egiptum, et per illum fluuium quamplurima ditissima et nobilissima mercimonia de Oriente et India transeunt in Egiptum Cyriam et Babiloniam et Alexandriam, que deinde (P de India, F de die in diem) per vniuersum mundum deportantur et deferuntur (om. in F). [5] Ceterum tota t. [6] C Arabica, CC in Arabia, F Arabie. add. in qua mons Sinai est situs [7] multum rubea [8] lapides pro maiori parte [9] quamplurima specialia (om. in CC) ligna que ibidem crescunt [10] talibus, F animalibus [11] nascitur vel crescit vel reperitur [12] est multum rubeum [13] in modum et formam [14] optimum et multum nimis aurum rubeum (CC optimum aurum multum nimis rubeum) reperitur [15] CC in monte bono smaragdus . . qui [16] reperitur [17] exciditur et multum diligenter a ministris Soldani custoditur. [18] et ista [19] pr. Ioh. totaliter [20] sed nunc [21] C P quod [22] transire permittantur pacifice [23] et [24] ex illa t. Arabie [25] om. [26] sed vt ad propositum redeatur [27] Item in [28] temporibus natiuitatis domini [29] domino thus [30] e. inter alias terras [31] illud antiquum r. [32] plus quam in alijs partibus et terris Orientis spec. [33] quamplurima [34] et specialiter plus quam in alijs mundi partibus crescit ibidem thus [35] om. in C. F et [36] C P exstillat [37] om. [38] ex specialibus [39] add. et in alijs terris parum vel nil reperitur [40] Item in [41] temporibus natiuitatis domini

regnauit Jaspar mirram offerens[1]; cuius eciam[2] fuit insula Egriseula[3], in qua[4] corpus beati Thome[5] quiescit, in qua plus quam alibi[6] crescit mirra, super[7] herbas in modum spicarum advstarum formatas, in maxima quantitate[8]. Istorum[9] igitur regnorum tres [Reges] ista munera ex fructibus terrarum suarum domino optulerunt, vnde Dauid: 'Reges Tharsis et
* MS. subcitentur Insule' &c., et eorum maiora regna[10] subticentur*, nam[11] quilibet eorum duo regna possedit, Malchiar rex Nubie et Arabum, Balthazar rex Godolie et Saba, Jaspar rex Tharsis et Insule Egriseule—et regnum
* ipse Tharsis nominatur[12], quia ipsi* Insule fuit annexum, ad differenciam[13] aliarum ciuitatum et insularum quarum[14] nomina inferius[15] exprimuntur. sed ut ad propositum redeatur.

* r. ut Cap. XII. Cvm[16] igitur hij tres Reges, vnde* dictum est, preparati, quiuis de alio ignarus regnum suum exiuisset, vnumquemque illorum cum comitatu suo stella eque precedebat et[17] cum euntibus ibat et cum stantibus stabat et de nocte non ut luna[18] sed ut sol radians[19] in virtute sua omnium[20] ipsorum itinera illuminabat. et in omnibus ciuitatibus et villis, que tunc[21] propter pacem non[22] claudebantur nocte, per quas

[1] qui domino mirram obtulit [2] e. inter alias diuersas terras [3] illa famosissima insula Egrisoulla (CC Grisculla) vocata (CC adds: alibi scribitur Egrisculla vel Egrosilla vel Egriscula) [4] in q. nunc [5] Th. apostoli [6] eciam plus quam in alia mundi parte [7] et crescit s. [8] add. et dum in herbis maturescit, est tam mollis quod vestimentis transeuncium se connectit. et extunc quamplurime zone et corde per ipsas herbas trahuntur, et illis sicut cera mollis abstrahitur (et—abstr. om. in CC) et comprimitur (CC comprimuntur); et eodem modo et forma crescit (F in forma sicud) thimiana (C cynamonium et thimiama). [9] quapropter ex magna prouidencia et predestinacione diuina nouimus fore factum quod hij tres reges gloriosi Melchior Balthasar et Iaspar ex tribus terris illis in quibus munera (illa) crescebant que domino offerre debebant in (P ex) antiquo presagio prophetata (p. om. in CC) plus quam de eorum maioribus regnis debebant reges appellari. vnde ait Dauid Reges Tharsis et insule munera offerrent, reges Arabum et Saba dona adducent [10] maiorum regnorum nomina [11] nam tunc temporis ipsi reges gloriosi ex parte eorum regnorum et terrarum fuerunt binomij, nam Melchior (et terr.—Melchior om. in CC) rex Nubie et Arabum vocabatur (CC Melchior vocabatur), Balth. rex God. et Saba dicebatur (dic. om. in CC F) ac I. rex Th. et insule Eg. appellabatur (CC appellatur, F dicebatur) [12] C vocabatur [13] C CC deferenciam [14] eorum, F earum [15] specialiter [16] Postquam vt dictum est hij tres reges gloriosi itaque cum thesauris pompa (p. om. in CC) et ornamentis ac comitatu et diuersa expedicione se nobiliter in omnibus et per omnia preparassent (et) exeuntes fines regnorum suorum, quiuis de proposito et intencione alterius penitus ignarus propter multam et nimiam et longam inter eos et terras eorum distanciam, tamen vnumquemque regem et suum exercitum et comitatum et expedicionem stella [17] et stella. [18] l. vel stella. [19] et de—radians om. in CC [20] omnia [21] tunc temporis [22] die nocteque in vniuerso mundo (porte C) non c.

transierunt, [homines][1] nimis fuerunt perterriti et ammirati, videntes[2] eis presentibus illis regibus de nocte esse diem, et magnitudinem exercituum expauebant; vnde[3] facti sunt homines isti pre ammiracione velud in exsthasi, et[4] de hijs diu postea colloquebantur. omnes[5] autem vie ignote, aque*, deserta, paludes et montes istis tribus Regibus facte sunt in vias planas; et[6] nunquam nocte vel die quiescebant, sed ipsi[7] et exercitus eorum et iumenta absque cibo potu et pabulo vsque in Bethleem pervenerunt*, et[8] tamquam vna dies eis esse videbatur. et sic deo et stella duce terciodecimo die natiuitatis domini orto* iam sole Jherusalem[9] pervenerunt[10]. De tam celeri[11] eorum transitu multi mirantur[12]; sed, prout dicit Gregorius in omelia: 'Si diuina operacio humana racione comprehendi posset, non esset ammirabilis, nec fides habet meritum, cui humana racio prebet experimentum.' nam deus qui[13] Abacuk[14] de Judea in Babilonem duxit[15] et confestim in[16] locum suum restituit[17], hos[18] tres Reges ab Oriente in Bethleem[19] perducere erat potens absque[20] aliquo impedimento; et[21] sicud Abacuk, seris clausis, Danieli pran-

* MS. eque

* permanserunt

* ortho

[1] de nocte (C de nocte, et) videbatur eis esse dies. vnde homines inhabitatores omnium illarum ciuitatum et locorum per quas et que itaque de nocte transierant, vltra modum fuerunt p. et a. [2] nam viderunt reges et maximos exercitus et comitatus cum maxima milicia (F milicione C militacione CC ambicione) et expedicione per eos (p. e. om. in CC) transire quibus per omnem eorum viam de nocte erat dies, nescientes vnde venerunt aut quo tenderunt (C CC tenderent), et de mane videbant terram in locis eorum vestigijs equorum et iumentorum conculeatam, [3] vnde omnes homines per quos itaque transierunt facti sunt sicut in extasi, [4] et ex (CC de) hijs maxima questio fuit in populis vniuersis temporibus longis. [5] Et postquam hij tres reges gloriosi de finibus (F P fines) regnorum suorum sunt egressi et (de—et om. in C) ad alias terras et regiones (ignotas) peruenerunt, extunc per omnes aquas deserta montes planicies valles et palludes horribilissimas absque aliquo impedimento transierunt, sed erant eis omnia praua indirecta et aspera in vias planas; [6] et nusquam de die vel nocte quiescebant vel hospicia capiebant, [7] sed tam ipsi quam eorum exercitus et expedicio et eorum equi et omnia eorum animalia et iumenta [8] et ipsis omnibus in via nisi vna dies vniuersum (tempus F) videbatur. [9] de terris et regnis suis in Ih. [10] add. de quo nulli dubium (sit) nam adhuc Mariam et infantulum Ihesum in loco et spelunca qua natus fuerat in presepio inuenerunt. [11] et de tam breui et celeri [12] multi libri mirantur (CC narrant): nam aliqui libri dicunt eos in dromedarijs (CC in die meridiano), et alij libri dicunt per hunc et illum modum in Iherusalem et Bethleem eos tam breuiter et celeriter peruenisse; de quibus est sciendum, prout dicit in omelia Greg. [13] ipse deus qui in veteri testamento [14] Ab. prophetam [15] et Caldeam ad Danielem in lacum leonum vltra centum dietas in exitu et reditu cum capillo duxit (C F P et reduxit) [16] ipsum in [17] restituit et reduxit [18] ipse (namque) idem deus instante nouo testamento ipsos t. r. [19] de Oriente et Caldea in tredecim diebus in Iudeam [20] in simili (CC & similiter) absque [21] et ipse deus cuius virginis partum idem Abacuc in medio duum animalium expauit, sicut ipse eciam in signo et typo huius partus

dium in lacum [leonum] intulit, ita Christus de virgine nascendo clauso matris vtero processit ad humanos oculos, et sicud tres pueros in camino ignis non tetigit,

* r. deum

sic beata virgo dominum* genuit et intacta permansit; et vniuersa[1] que deus in veteri testamento in[2] prophetis predixit et in signis presignauit, in nouo per partum virginis adimpleuit &c.

Cap. XIII. Potuisset quidem[3] deus hos tres Reges[4] ab[5] Oriente in Judeam in momento sicud Abacuk

* MS. et

perduxisse. sed*, licet[6], semetipsum exinan[i]endo, in[7] tanta pro nobis paupertate homo deus natus est, tamen suam[8] natiuitatem voluit omnibus demonstrare miraculose et[9] gloriose &c.

Cap. XIV. Cum itaque hij tres Reges[10] quiuis ex suo itinere[11] ciuitati Jherusalem ad duo miliaria propinquarent, tunc[12] nebula densa et caligo tenebrosa vniuersam terram cooperuit[13], et in ipsa caligine[14] stellam amiserunt; vnde Ysayas[15] 'Surge illuminare Jherusalem' &c.[16] vsque 'caligo populos'*. tunc[17] Malchiar[18] primus† cum suis[19] iuxta Jherusalem venit in[20] montem Caluarie, in quo[21] crucifixus est dominus; et[22] in nebula et caligine resedit nutu domini[23]. et erat tunc[24] mons Caluarie locus[25] in quo scelerati puniebantur[26], et iuxta

* MS. orietur dominus
† primum

virginis seris et claustris non apertis Danieli in lacum leonum prandium attulit et portauit, itaque ipse idem deus instante nouo testamento per natiuitatem suam ad humanos oculos clauso virginis vtero infracto (F intacto, C in facto, om. in CC) exiuit, et post suam resurrectionem ad suos discipulos ianuis clausis intrauit; et sicut Danielem et suos socios (C F P Danieli et suis s.) in camino (ignis) positos (C F P positis) ignis non lesit (P nocuit) nec odor fumi vel ignis erat in eis, sic istorum trium regum gloriosorum temporibus b. virgo Maria deum et hominem genuit et intacta permansit. [1] et si diligenter scriptura perscrutatur, omnia [2] per Danielem Abacuc Ysaiam (et) Micheam et alios seruos suos prophetas in typo promisit et ostendit, hec idem deus instante nouo testamento in hijs et cum hijs tribus regibus gloriosis, primicijs gencium in (MSS. et) eorum vocacione et primicijs ex gentibus virginum misericorditer et totaliter (CC corporaliter) factis adimpleuit et confirmauit. [3] enim [4] r. et eorum exercitus [5] sicut Abacuc in momento de [6] licet ipse omnipotens deus ut exinaniret semetipsum [7] pro nobis in voluntaria paupertate humanitate et fragilitate fuerat natus [8] ipsam suam [9] et cum sua deitatis et maiestatis potencia omnibus in celis et in terris gloriose reuelare. sed vt ad propositum redeatur. [10] r. gloriosi [11] ex it. suo cum suo exercitu expedicione et comitatu [12] extunc [13] c. terram [14] nebula et c. [15] ait Ysaias [16] quia venit lumen tuum et gloria domini super te orta est: quia ecce tenebre cooperient terram et caligo populos &c. [17] et cum ipsi tres reges, vt supra dictum est, quiuis cum suo comitatu expedicione et exercitu ex speciali itinere prope Iherusalem venissent, extunc [18] M. rex Nubie et Arabum [19] cum suo exercitu primus [20] et iuxta [21] super quem postmodum [22] om. [23] dei [24] tunc temporis [25] rupis per se circa duodecim gradus (F P graduum) altus, super quem [26] plectebantur et interficiebantur

hunc montem erat triuium: vnde ibidem propter nebulam[1] et vie ignoranciam Malchiar[2] remansit[3]; vnde postmodum[4] presbiter Johannes et alij principes de Nubia[5] ex hac rupe[6] montis Caluarie paruam cappellam exsculpere*[7] fecerunt, quam in honorem Christi[8] et matris eius[9] et trium Regum dedicauerunt[10], et[11] que dicitur Capella Nubianorum. et cum ibidem, ut dictum est, Malchiar[12] parum in nebula et caligine[13] resedisset, Balthazar[14], rex Godolie et Saba, venit cum exercitu suo[15] ex itinere speciali et iuxta montem Oliucti in villa parwa [que ibidem Galilea vocabatur] resedit in tenebris &c.[16]

* MS. exschulpere

Cap. XV. Cum itaque hij duo Reges[17] in locis supradictis in caligine[18] subsistebant, extunc paulatim nebule[19] ascendebant[20]. sed stella non apparuit; vnde dum se prope ciuitatem esse vidissent, tunc[21] quiuis rex, de alio adhuc ignarus, versus ciuitatem pergebat*[22], et cum[23] venissent ad triuium iuxta montem Caluarie, tunc[24] Jasper [rex] Tharsis et insule Egriseule cum exercitu suo supervenit: et sic* in hoc triuio hij tres Reges[25] conuenerunt. et licet se nunquam mutuo[26] vidissent, tamen pre gaudio in oscula mutuo ruerunt[27], et quamuis essent diuersorum[28] ydeomatum[29], tamen cuilibet*[30]

* MS. pergeret B. pergebat

* MS. &c

* quilibet

[1] n. et caliginem [2] M. cum suis [3] r. nec vlterius plus (F pro tunc) processit. [4] et propterea postmodum, cum (om. in CC F) venerabilis Helena ipsum montem Caluarie et sepulcrum Christi et alia loca sancta in vna comprehendit ecclesia, extunc (CC et tunc) postmodum [5] de regno Nubie quo Melchior erat rex [6] rupe durissima [7] laboriose exsc. [8] dei [9] sue m. [10] d. et consecrauerunt in memoriale sempiternum [11] et illa capella pertinet solummodo Christianis de regno Nubie qui ibidem Nubiani vocantur, et illis est solummodo (et) specialiter deputata et vocatur ibidem capella trium regum Nubianorum in presentem diem; sed nunc Sarraceni ianuas ipsius capelle lapidibus obstruxerunt; et illa capella est subtus montem Caluarie excisa. [12] Ceterum postquam Melchior rex Nubie et Arabum itaque cum suo exercitu iuxta montem Caluarie [13] c. parum [14] extunc in eadem nebula et caligine B. [15] cum s. e. venit [16] et remansit. Et de eadem parua villa multum loquitur (CC F locuntur) euangelista (CC F euangeliste) et (CC in) sacra scriptura, nam in ea apostoli et discipuli ante resurrectionem domini et post propter metum Iudeorum extra ciuitatem Iherusalem semper secrete conuenire consueuerunt, et in ipsa parua villa dominus post resurrectionem suam discipulis suis sepius apparuit—vnde dicit scriptura Precedet vos in Galileam, ibi eum videbitis &c.—et plurima alia de hac parua villa sacra narrat scriptura. sed est alia terra, que est principatus, que eciam vocatur Galilea, et distat a Iherusalem ad tres dietas vel circa. sed vt ad propositum redeatur. [17] r. Melchior et Balthasar [18] in nebula et caligine et tenebris [19] nebula et caligo sursum [20] ascendebat [21] extunc [22] cum exercitu suo viam versus ciuitatem arripuerunt [23] C F P dum [24] extunc [25] et itaque hij tres reges gloriosi cum omnibus eorum exercitibus et expedicionibus quiuis de terris et regnis suis ex via speciali in hoc triuio c. [26] vnus nunquam alterius personam vidisset [27] tamen in oscula et amplexus insimul pre gaudio ruebant [28] d. essent [29] y. et linguarum. [30] vnicuique

videbatur quod alter suam lingwam[1] loqueretur, et cum exposita[2] sibi mutuo causa sui itineris in proposito concordassent, multum[3] leciores et ardenciores effecti[4] sunt, et extunc nebula[5] iam[6] totaliter abscesserat[7] et[8] orto * iam sole ciuitatem Jherusalem intrauerunt, et cognito[9] quod illa esset Jherusalem[10] quam patres eorum quondam[11] destruxerunt, gauisi sunt[12], sperantes[13] se[14] in ea regem[15] invenire. sed de[16] improuiso eorum[17] introitu Herodes et tota[18] ciuitas est turbata[19]; nam tantus erat eorum exercitus[20] quod eos in ciuitate[21] capere non poterant, sed pro magna[22] parte extra ciuitatem manserunt et quasi obsidione eam[23] circumdederunt[24]—vnde[25] Ysayas: 'Fortitudo gencium venerit [tibi], invndacio camelorum[26]' &c., vsque 'annunciantes omne pecus Cedar.' ipsi enim[27] multitudinem[28] pecorum[29] secundum conswetudinem sue patrie[30] preire fecerunt. Et de arietibus[31] Nabaioth in partibus illis adhuc vndique[32] permanserunt; et sunt magni arietes, qui * omnem pingwedinem quam alij arietes[33] in posterioribus corporis habere solent[34], ipsi[35] habent in cauda et parum[36] habent in corpore; et latitudo caude[37] extendit se iuxta latitudinem coxarum et longitudo vltra medietatem crurium[38] posteriorum[39]; et[40] reperitur quandoque[41] aries[42] qui cum est excoriatus, cauda[43] plus ponderat quam reliqua pars corporis vel medietas[44]. et ex istorum arietum genere venerunt[45] arietes siluestres, qui sunt multum fortes et

* MS. ortho

[Is. 60, 6]

* quod

[1] F lingua sua, CC loquelam suam [2] et cum vnusquisque alteri causam sui itineris exposuisset et in hijs per omnia c. [3] extunc m. [4] in eorum negocijs sunt e. [5] n. et caligo [6] om. [7] abscessit [8] et itaque exinopinato et improuiso [9] et cum ipsi tres reges cognouissent [10] ciuitas Ih. regalis [11] quam antea olim predecessores eorum et Caldei sepius obsederunt et destruxerunt [12] multum sunt gauisi [13] CC suspicantes [14] om. [15] r. Iudeorum natum [16] de tam forti et valido et inopinato et i. [17] ipsorum [18] vniuersa [19] t. et commota (F cum eo) [20] e. expedicio et comitatus [21] intus ciuitas . . poterat [22] maiori [23] eam quasi o [24] circumuallauerunt et totaliter c. [25] vnde inter alia ait [26] operiet te, dromedarij Madian et Effa, omnes de Saba venient aurum et thus deferentes et laudem domino annunciantes, omne pecus Cedar congregabitur tibi, arietes Nabaioth ministrabunt tibi. [27] vnde est sciendum prout est supradictum, quod ipsi tres reges [28] omnem expedicionem suam in multitudine [29] pecorum diuersorum [30] prout in partibus illis est consuetudinis [31] generibus arietum [32] vndique communiter [33] qui—ar. om. in CC [34] intus habent (CC corpus nimis habent) [35] hanc pinguedinem ipsi arietes Nabaioth habent (all this om. in CC) [36] et quasi parum vel nichil [37] ipsius caude [38] CC aurium [39] C posterioris [40] et aliquando [41] om. [42] talis aries [43] quod cauda [44] m. eius [45] deuenerunt

pingwes,[1] habentes magna cornua[2] et pilos ut capriolus[3], et dum a canibus tenentur, penitus se nil mouent[4] &c.

Cap. XVI*. Cvm[5] itaque hij tres Reges Jherusalem intrauerunt tempore Herodis regis, tunc[6] hij tres [Reges] de rege Judeorum nuper nato ab omnibus in ciuitate querebant[7], vnde ewangelium[8] 'Cum natus esset' &c.[9] per totum. &c.

* From here the Chapters are not numbered.

Cap. XVII. Qvare autem[10] isti tres Reges prius Jherusalem[11] quam Bethleem[12] intrauerunt[13], diuerse sunt cause[14]. vna est autem causa[15] quare Herodes et ciues[16] turbati sunt audita interrogacione magorum[17], quia[18] Herodes erat proselitus et alienigena et hij de remotissimis partibus Orientis venerunt adorare: et sic* Herodes timuit per nouum et verum regem de regno expelli; plus[19] vero timuit per concertacionem regis veri et regis alienigene terram devastari. sed maior

* MS. &c

[1] magni et pingues et fortes [2] magna c. grossa [3] et in maximis turmis insimul incedunt et venantur et capiuntur cum canibus et leopardis, et dum venantur et currunt per ventum per maximum spacium audiuntur, sed [4] m. vel defendunt, licet multum sint fortes. sed vt ad propositum redeatur [5] In diebus illis cum itaque hij tres reges, vt dictum est, cum eorum exercitu Iherusalem intrauerunt. tunc Herodes erat ibidem presens Ierosolimis, et erat ibidem a Cesare et Romanis rex Iudee constitutus, et etate annosus [6] extunc [7] q. et interrogabant [8] ait euangelista [9] Ihesus in Bethleem in diebus Herodis regis Iude, ecce magi venerunt ab oriente Iherusalem dicentes: Vbi est qui natus est rex Iudeorum? vidimus enim stellam eius in oriente et venimus adorare eum. audiens autem Herodes turbatus est, et omnis Ierosolima cum illo, et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis vbi Christus nasceretur. at illi dixerunt: In Bethleem Iude; sic enim scriptum est per prophetam: Et tu Bethleem terra Iuda nequaquam minima es in principibus Iuda: ex te enim exiet dux qui regat populum meum Israel. tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stelle que apparuit eis: et mittens eos in Bethleem dixit: Ite et interrogate diligenter de puero, et cum inueneritis renunciate michi, vt et ego veniens adorem eum. qui cum audissent regem, abierunt. et ecce stella quam viderant in oriente antecedebat eos, vsque dum veniens staret supra (domum) vbi erat puer. videntes autem stellam gauisi sunt gaudio magno valde. et intrantes domum inuenerunt puerum cum Maria matre eius, et procidentes adorauerunt eum et apertis thesauris suis obtulerunt ei munera aurum thus et mirram. [10] De hoc quare [11] in Ih. [12] in B. [13] venerunt [14] multi libri diuersimode declarant et exponunt; de quibus (om. in CC) quamplurime cause sunt scripte, de quibus per singula longum esset enarrare. [15] sed inter ceteras causas erat vna [16] ciuitas [17] propter introitum ipsorum trium regum fuit turbata, quia videbant ipsos reges esse et eorum exercitum de Oriente et Caldea, qui (CC quia) ex permissione diuina ipsam ciuitatem ab antiquo sepius et terram Iudee obsederant et destruxerant et eius reges fuerant persecuti; (item) quod hij regem Iudeorum nuper nouiter et breuiter natum ex remotissimis terris et longinquissimis partibus Orientis et Caldee ad adorandum peruenerunt; [18] et quia Herodes erat proselitus et alienigena, a Cesare et Romanis rex Iudee constitutus, de eius expulsu Herodes et Iudei timuerunt, et de eorum vero rege nouiter nuper nato quem alij reges adorare venerunt, non curauerunt. [19] plus—devastari om.

causa fuit[1], vt scribe Judeorum[2], natiuitatis dominice locum ex scripturis prescientes[3] et indicantes[4], nullam deinde[5] possent excusacionem pretendere[6] ad eorum perfidiam ab omnibus detestandam et fidem gencium roborandam; vnde[7] Gregorius in omelia[8]: 'Judeos bene[9] Ysaac cum Jacob filium suum benediceret prefigurabat'[10].

Cap. XVIII. Cvm itaque hij tres Reges de loco natiuitatis regis Judeorum nuper[11] nati per Herodem, scribas et doctores legis[12] plenius essent informati et recedentes[13] essent egressi Jherusalem, iterum[14] stella eis apparuit [et][15] vsque in Bethleem antecessit[16]. et in eodem[17] itinere iuxta locum vbi pastoribus[18] angelus[19] Christum natum nunciauit, eosdem[20] pastores hij Reges viderunt, qui ipsis[21] dixerunt quod in tali fulgore[22] angelus domini[23] ipsis apparuit qui eis natiuitatem domini nunciauit, et omnia que[24] ab angelis audiuerunt et que in Bethleem viderunt[25], narrauerunt[26]; que ipsi Reges[27] auide et libentissime audiuerunt[28], et ex hijs[29] verbis et pastorum testimonio[30] multum sunt gauisi et de allocucione[31] stelle et voce ex ea audita iam nil penitus[32] hesitauerunt[33]. volunt[34] enim quidam libri in

[1] sed maior causa fuit quod ipsi tres reges amissa stella ex prouidencia diuina Iherusalem ex improuiso coacti intrauerunt (CC coacte moram fecerunt): quia Iherusalem fuit ciuitas regalis et reges Iude actu semper in ea habitauerunt et doctores in lege et scribe cum propheticis scripturis (P F in prophetis et scripturis) semper specialiter in ea presentes fuerunt, [2] vt ipsi Iudei et scribe [3] natiuitatem domini et eius natiuitatis locum prescientes [4] om. [5] deinceps [6] possent pretendere vel habere excusacionem [7] nam [8] sic ait [9] I. profecto bene [10] presignauit, qui caligans oculis et prophetizans in presenti filium non vidit, cui tamen in posterum multa preuidit. quia nimirum Iudei prophecie spiritu erant pleni, sed ceci, quia eum de quo in futuro multa predixerunt, tunc in presenti (C presepi) positum non cognouerunt; nam (CC iam) Christum natum despexerunt quem ante nasciturum longe presciuerunt, et non solum quod nasceretur presciuerunt sed eciam locum vbi nasceretur Herodi demonstrauerunt, vt ipsa eorum sciencia (MSS. sentencia) fieret ipsis in testimonium damnacionis et nobis in adiutorium credulilatis. sed vt ad propositum redeatur. [11] nuper nouiter [12] Iudeorum, P Iudeos [13] et cum eorum exercitu et expedicionibus ab Herode et Iherusalem recessissent et ciuitatem e. e. [14] extunc more solito et priori iterum eis [15] et eos sicut prius [16] a. que distat a Iherusalem ad duo parua miliaria illius patrie [17] ipso [18] iuxta eundem locum (et) (eosdem) pastores (erant C P) quibus [19] angelus domini (apparuit et C) cum multitudine celestis milicie in magna claritate natiuitatem domini annunciauit, [20] iuxta hos pastores ijdem tres reges (all this om. in CC) cum eorum exercitu transierunt: [21] et ipsi pastores cum vidissent stellam, statim accurrerunt (C F occurerunt) et dixerunt [22] f. et claritate ipsis ang. [23] om. [24] que ipsis ab angelo dicta fuerunt et que [25] secundum dictum (angeli) in Bethleem viderunt et audierunt et facta fuerunt, [26] per omnia narrauerunt. [27] r. et eorum exercitus [28] a. et verba diligenter considerauerunt [29] om. in CC F P [30] testimonio pastorum [31] CC illuminacione, F apparicione [32] penitus nil [33] hesitabant [34] C dicunt

Oriente quod vox ex stella audita fuit[1] eciam vox angeli qui ipsis[2] pastoribus natiuitatem domini nunciauit[3]; et dicunt quidam[4] quod angelus qui filios* Israel de Egipto egressos[5] in columpna ignis[6] et nubis[7] precessit, eciam[8] idem angelus exstitit qui tres Reges in stella antecessit[9]. hee[10] due partes, sc. reges et pastores, fuerunt duo parietes qui ex diuerso venerunt[11]; positus[12] autem in medio lapis angularis vtrumque[13] connexit. isti, scilicet pastores, fuerunt primicie Judeorum, et isti, sc. reges, erant primicie gencium &c.

* MS. filijs

Cap. XIX. Cvm itaque hij tres Reges[14] datis pastoribus[15] muneribus ab eis[16] recessissent et iuxta Bethleem se esse cognouissent, tunc[17] se regalibus vestibus[18] et[19] ornamentis, prout honestius[20] poterant, diligenter preparabant. et iterum stella[21] precedebat, et quanto magis Bethleem appropinquabant, tanto magis stella in sua virtute[22] fulgebat. et sic*[23] eadem die[24] in Bethleem hora quasi sexta pervenerunt[25]: et statim supra[26] aream*

* MS. &c

* MS. areā

[1] F P fuerit [2] eciam pastoribus et ipsis (F per ipsos) regibus [3] annunciauit [4] eciam Iudei (CC modo) in Oriente conuersi quod credatur inter Iudeos [5] post egressionem de E. [6] cum columna ignea [7] et n. om. [8] ff. quod idem (erat C) angelus cuius vox ex stella audiebatur (fuit CC, et C CC) eciam cum stella ipsos tres reges antecessit; [9] nam cum ipsi reges itaque cum pastoribus loquerentur, stella magis ac magis in sua claritate fulgebat. [10] ff. Et prout ait Fulgencius in suo sermone, hee [11] v. et lapidem qui factus est in caput anguli, in vnitate fidei agnouerunt. vnus paries venit ex Iudeis et alter ex gentibus: (qui) longe a se (et) diuersa (CC diuisi) erant quoniam diuersa credebant [12] CC positus est [13] qui ad se vtrumque parietem adduceret et vtrumque vno nomine nuncuparet vt essent (CC essentque) vnum nomine vocabuli qui erant in vna gracia sacramenti; per Christum enim qui est pax nostra faciens vtrumque vnum, Iudei et gentiles facti sunt vnum. ad lapidem ergo angularem vterque paries venit, et verum angulum veritas (CC verus angulus) fidei fecit. horum parietum (CC fecit h. parietem.) vnus adductus est quando pastoribus Iudeis Christum natum angelus nunciauit, et alter paries adductus est quando (pastoribus—quando om. in CC) gentilibus magis nouum sidus apparuit. illi sc. pastores fuerunt (et sunt) primicie Iudeorum, et isti sc. tres Reges fuerunt (et sunt) primicie gencium; et illi sc. pastores de prox mo sunt adducti, et isti sc. reges de longe sunt adducti; prope enim erant Iudei qui Christum colebant, et longe erant gentes qui ydolis seruiebant. hoc itaque (CC F vtique) significabant pastores qui nascente Christo prope sunt inuenti, et magi qui de longinquissimis partibus Orientis sunt adducti, qui tamen venientes, licet Iudei non essent, tamen regem Iudeorum professi sunt et ipsum ad adorandum (se) venisse dixerunt, prout dicit euangelista. sed vt ad propositum redeatur. [14] r. cum comitatu et exercitu eorum a pastoribus [15] eis [16] om. [17] extunc [18] vestimentis [19] et alijs [20] nobilius et honestius [21] eos stella [22] C CC claritate [23] CC om. sic [24] quando hij tres reges a Iherusalem hora prima recedebant, extunc (C et sic eadem die hora prima erat quando hij tres reges a Ih. recedebant et) [25] peruenibant et per plateam de qua supradictum est, que ibidem platea cooperta vocabatur, transierunt, in cuius fine erat tugurium (in quo panes vendebantur C CC) et spelunca in qua (C CC in qua spelunca) Christus fuit natus [26] F C super

que erat ante tugurium, in qua[1] panes vendebantur, stella stetit immobilis; et infra muros lapideos et fictiles[2] per modicum intervallum stella cum tanta et tali[3] claritate et fulgore se dimersit quod* omnia in tugurio et spelunca fuerunt illuminata, et iterum mox in aerem sursum ascendit et supra locum immobilis stetit; sed splendor eius immensus in spelunca remansit. et prout ayt Ewangelista 'Et intrantes domum invenerunt puerum[4] &c.' vsque 'mirram.' Et exinde venit[5] in conswetudinem in partibus illis quod nullus vacuis manibus et absque terre osculacione ante pedes[6] Soldani vel alicuius regis in Oriente ipsis loqui possit*[7]; vnde fratres mendicantes[8] ibidem†[9] offerunt eis poma vel[10] pira, allegantes quod eis aurum vel argentum non licet[11] possidere; que[12] ab eis cum* magna reuerencia suscipiuntur &c.

* MS. sic quod

* possint
† idem

* tamen

Cap. XX. Fvlgentius narrat in suo sermone[13] quod per istorum trium Regum munera in vno eodemque Christo diuina magestas et regalis potestas et humana mortalitas designatur[14]. thus pertinet ad sacrificium, aurum ad tributum, mirra autem ad sepulturam mortuorum; et hec omnia[15] fides offerre non desinit, dum vnum eundemque verum deum*, verum regem, verumque hominem credit[16]. [Cum] itaque[17] hij Reges Christum adorauerunt*,

* deum verum

* MS. Ipse ihesus &c.

* Cum

Cap. XXI. Tunc*[18] ipse Jhesus erat[19] infantulus quasi[20] tredecim dierum, et[21] erat aliquantulum pingwis, et in pauperculis pannis vsque ad brachia in presepe et feno iacuit involutus. et Maria, mater eius[22] erat in persona carnosa, et aliquantulum fusca, et in as-

[1] C CC quo [2] f. qui adhuc ibidem ab antiquo permanserunt [3] tali et tanta [4] cum Maria matre eius, et procidentes adorauerunt eum et apertis thesauris suis obtulerunt ei munera aurum thus et mirram. [5] peruenit [6] osculacione terre aut manus [7] poterit in presentem diem [8] ordinum mendicancium [9] ipsis in terris et regnis eorum [10] et [11] possunt (om. eis) [12] que cum magna reuerencia et humilitate a Soldano et alijs regibus christianis et gentilibus reuerenter recipiunter et sumuntur. sed vt ad propositum redeatur. [13] inter alia in suo narrat sermone [14] d. et intimatur [15] omnia hec sancta f. [16] add. et ipse deus qui sibi in veteri testamento primicias offerri precepit, idem deus homo natus primicias gencium suo cultui dedicauit. sed vt ad propositum redeatur. [17] ff om. [18] Ipso die quo itaque hij tres reges in Bethleem dominum quesierunt et adorauerunt et sibi munera obtulerunt, [19] erat Ihesus in humanitate inf. [20] in etate [21] et in humana persona secundum suam etatem erat [22] add. prout (eciam) in alijs pluribus exemplis et libris reperitur

pectu[1] illorum[2] trium Regum cum[3] pallio blaueo[4] pauperculo fuit cooperta, quod pallium[5] ante se tenebat manu sinistra; et eius capud excepta* facie panno lineo erat[6] totaliter circumvolutum*, et supra presepe sedebat et capud infantuli Jhesu manu dextera[7] tenebat.[8] et postquam hij[9] tres Reges terram ante presepe et manus infantuli humiliter[10] fuerunt[11] osculati, tunc[12] munera ei[13] deuote[14] optulerunt[15] et[16] ipsa munera iuxta capud infantuli et genua sue matris in presepe deuote posuerunt[17]. et erat Malchiar[18] minor in persona, Balthazar[19] mediocris, Jaspar[20] maior in persona, et ethiops niger, de quo nulli* [dubium]; vnde Dauid[21]: 'Coram illo procident Ethiopes'[22]. et erant[23] hij tres Reges et eorum exercitus homines[24] multum pusilli, de quo[25] mirabantur homines; nam quanto magis versus[26] ortum solis[27], tanto minores[28] et teneriores nascuntur homines[29], sed* herbe sunt meliores[30] et aromata nobiliora*[31], et serpentes[32] magis venenosi et alij vermes, et omnia animalia et[33] volatilia siluestria et domestica sunt maiora et rariora.[34] et dicunt terrarum experti[35] quod in partibus[36] istorum trium Regum sol[37] cum tam horribili sonitu[38] solet oriri[39] quod nisi quis[40] conswetus esset, nullomodo possit pati[41]. et

* MS. excepto

* circumvoluta

* MS. nulli &c., B de quo David

* et

* MS. nobiliores, B nobiliora

[1] conspectu [2] CC ipsorum, C P eorum [3] tunc [4] C blanco, CC blanco vel albo, et [5] clausum [6] fuit [7] manu dextera caput infantuli Ihesu [8] P leuabat CC lauabat, C tenebat et leuabat [9] ipsi [10] P deuote cum ea qua decuit reuerencia et humilitate in terram prostrati hilari vultu fuissent [11] C CC fuerant [12] extunc, CC et [13] m. sua infantulo Ihesu [14] d. et reuerenter [15] CC obtulerant [16] om. in CC [17] add. et quid de ipsis muneribus postmodum factum fuerit, inferius audietur. [18] Erat autem M. rex Arabum et Nubie qui domino aurum obtulit, tunc [19] et B. rex Godolie et Saba qui domino thus obtulit, erat in persona [20] similiter (C ac, CC et) I. rex Tharsis et insule Egrisoulle qui domino mirram obtulit, erat in persona m. [21] nam inter alia ait propheta [22] add. et inimici eius terram lingent, venient ad te qui detrahebant tibi, et adorabunt vestigia pedum tuorum. [23] Erant autem [24] secundum staturam hominum tunc temporis respectu reliquorum in personis et statura m. p. [25] ita quod omnis populus mirabatur, et hoc testimonium ipsis perhibuit de remotissimis et longinquissimis partibus Orientis et finibus terre illuc eos peruenisse. [26] est versus [27] CC adds propinquum [28] m. ac debiliores [29] C CC add et multum parui, P propter hanc causam quia calor ipsius solis consumit humidum radicale quod influxu fundatur, igitur sunt minores alijs [30] calidiores et m. [31] nobiliora et meliora (CC adds et rariora, P existunt) [32] s. et huiusmodi vermes periculosi sunt venenosiores et grossiores et longiores (et l. om. in CC; P et long. et gross.) [33] om. in CC [34] et r. om. in CC [35] Nam dicunt Indi (CC Iudei) et alij homines qui de partibus Orientis in Iherusalem et alias circa partes causa peregrinacionis vel mercimoniorum seu (CC vel) delectacionis cotidie et frequenter perueniunt [36] p. et regnis [37] in ortu diei et aurora sol [38] cum tali et tanto strepitu et fragore ac horribilissimo sonitu [39] oriri audiatur [40] CC nisi sonitus esset c. [41] nullus posset tollerare

vltra illas partes[1] nascuntur homines multum parui, qui pre sonitu firmamenti nascuntur[2] surdi et per signa emunt, vendunt et operantur, et sunt in[3] temporalibus multum astuti et ditissimi mercatores. et tales homines
* MS. Indie et quamplures alij rari homines[4] ad partes[5] Judee*, Syrie et Egipti cottidie[6] perveniunt &c[7].

Cap. XXII. Est autem[8] sciendum[9] quod hij tres Reges[10] plurima[11] nobilissima munera et ornamenta more regio[12] ad offerendum domino secum sumpserunt; que[13] Allexander Philippi, rex[14] Macedo, in Caldea, India et Persyde reliquit, et[15] que regina Saba in templo Salomonis optulit, et[16] vasa concupiscibilia de domo regis et de templo[17] in Jherusalem, que per Caldeos[18] in destruxione Jherusalem fuerunt asportata[19], et quam-
* argente plura alia[20] de[21] auro et argento* et[22] lapide precioso.
* Et, B Et quoniam sed* quando[23] infantulum Jhesum in tanta paupertate repperierunt[24], et stella[25], vt dictum est, inter parietes sic[26] se demersit quod tugurium et spelunca pre tanto[27] splendore[28] steterunt quasi in camino ignis, de[29] dromedarijs[30] suis descendentes tanto timore[31] fuerunt concussi[32] quod vnusquisque de hijs que secum detulit[33] nisi semel et quod primum[34] ad manus eius peruenit[35] recepit: videlicet Malchiar[36] xxx denarios aureos et pomum[37] aureum paruum sicud[38] manu concludi potuit, optulit[39] Jhesu, Balthazar[40] thus optulit sicud ad manus eius deuenit, deinde Jaspar[41] optulit mirram lacrimose; tantoque timore[42] erant perterriti[43] et in oblacione tam

[1] p. et terras [2] C efficiuntur, om. in CC [3] homines in [4] homines rari [5] partes regui Indie [6] frequenter [7] de quibus singulariter longum esset enarrare. sed vt ad propositum redeatur. [8] om. [9] add. prout eciam est (CC omnia sunt) supradictum [10] r. de regnis eorum [11] quamplurima ditissima et [12] regali [13] videlicet omnia ornamenta que [14] om. [15] et omnia ornamenta que [16] obt. et om. in CC [17] templo domini [18] C. et Persas [19] in terram eorum fuerunt portata et translata [20] quamplurima alia (al. om. in P) ornamenta [21] in [22] ac gemmis et margaritis preciosis, que hij tres reges de terris (et regnis) eorum ad offerendum domino secum sumpserunt et magnifice detulerunt. [23] sed cum [24] in presepe et feno positum pauperrime inuenerunt, prout ipsis eciam pastores in via retulerunt [25] et vt dictum est quod stella itaque [26] inter parietes ante speluncam in qua Christus fuit natus [27] fulgore et sp. [28] C adds resplenduit quod hij tres reges [29] extunc hij tres reges [30] d. et equis eorum multimode ornatis [31] t. et tremore [32] perterriti et concussi [33] quod de omnibus ditissimis et nobilissimis ornamentis que secum ad offerendum domino detulerunt, ex thesauris suis tunc apertis nichil [34] nisi quod vnicuique semel et primum [35] CC devenit [36] M. rex Nubie et Arabum sumpsit [37] paruum pomum a. [38] CC quod [39] et infantulo Ihesu deuote obtulit. [40] quem sequens B. rex Godolie et Saba [41] et deinde I. rex Tharsis et insule Egrisoulle [42] et tanto terrore [43] erant hij tres reges perterriti

ardentes et deuoti[1] quod de omnibus verbis que tunc beata virgo protulit[2], quasi nil considerabant nisi quod ad vnumquemque regem offerentem dixit[3] 'Deo gracias' &c.

[4]Pomum autem aureum quod Malchiar[5] cum xxx denarijs optulit, quondam fuit Allexandri magni et[6] totaliter potuit[7] manu concludi, mundum significans[8], quod ex minimis particulis tributorum[9] omnium prouinciarum conflari[10] fecit, et ipsum semper manu[11] portauit et[12] velud* sua potencia totum mundum manu[13] conclusit; quod pomum[14] in India remansit[15] quando de Persyde*[16] reuersus fuit[17]. ipsius autem pomi[18] rotunditas[19], que neque principium habet neque finem, significat illum qui vniuersum mundum, celum videlicet et terram*, sue potencie virtute circumdat. Sciendum[20] quod in[21] Orientis partibus conswetudo est[22] quod cum[23] Soldanus vel aliquis rex[24] aliquam suam ciuitatem vel villam intrat vel[25] pertransit[26], ante[27] omnium domorum ianuas homines[28] thus vel mirram accendunt[29], et qui[30] non fecerit[31] punitur ut rebellis[32]; vnde ibidem* * idem

* B velut qui

* in B corr. to paradiso

* MS. terra

[1] et tam deuoti et ardentes in oblacione effecti [2] CC protulerat [3] inclinato capite dixit humiliter d. gr.; P incl. cap. humiliter omnipotenti deo gracias egit ac dixit. [4] In CC begins here Cap. 23 [5] M. rex (P Nubie et Arabum) [6] et non fuit maioris quantitatis quam tot. [7] manu concludi potuit [8] significauit [9] auri omnium tributorum mundi et omnium prouinciarum [10] conflare, CC compleri [11] in manu [12] om. in CC [13] in manu sua [14] et ipsum pomum [15] cum alijs ditissimis ornamentis permansit [16] de paradiso terrestri [17] Horum trium regum munerum interpretacio et significacio et exposicio in multis libris est diuersimode exposita per diuers s doctores et declarata. sed (CC et) quare Melchior rex pomum aureum obtulit, diuisim (C dictum, CC discussum) non reperitur ab aliquibus (CC ab aliquibus sic reperitur). [18] nam ipsius pomi aurei (om. in C, CC rotundi) [19] ff rotunditas immensa significacio (CC significat) est ipsi soli nota (est—nota om. in CC), quia (CC quod) sicut aliquod rotundum est absque principio et sine fine speram mundi concludit vniuersalem (CC sic vn.) et (om. in CC) altitudinem celi et nouissima inferni sue potencie volubilitate (CC nobilitate) et velocitate circuit et fines terre; et quia velut (so P; CC et quidam volunt, C et qui voluit) quoddam (C quod, CC quod iam) rotundum est mobile (C CC mobilis), penitenciam peccatorum signat (C CC sit (om. in CC) penitencia peccatorum). Et ex illo tempore, crescente fide christiana et religione, primo in Oriente deinde per imperatores et post hec per reges peruenit in consuetudinem quod huiusmodi significacionibus imperatores et reges (terre) certis et specialibus temporibus in manibus vtuntur pomis aureis in presentem diem. [20] Ceterum (CC Iterum) de auro thure et mirra que ipsi tres reges domino obtulerunt, plures libri diuersimode loquuntur: nam aliqui libri continent quod aurum fuisset oblatum (om. in CC) ad Marie et infantuli inopiam subleuandam, et thus propter fetorem stabuli, et mirra ad vermes infantuli depellendos (et thus—dep. om. in CC). vnde est sciendum [21] in omnibus [22] est consuetudinis [23] vt dum [24] r. christianus vel sarracenus (vel s. om. in CC) [25] aliquam—vel om. in CC [26] CC transeat [27] extunc ante [28] P h. illius ciuitatis vel ville [29] quinis secundum suam facultatem [30] CC P quicunque [31] facit [32] ad que magna diligencia (C CC indulgencia) adhibetur.

thuris incensio[1] significat subieccionem perfectam et debitam obedienciam[2] ad[3] deum vel[4] ydolum vel[4] regem presentem[5]. vnde[6] martires non cogebantur
* so B [tantum]* ad colendum[7] ydola, quantum ad ponendum et accendendum thura, et[8] similiter hoc hodie Sarraceni a Christianis in suis templis maxime requirunt &c.

Cap. XXIII. Christus[9] autem licet propter nos esset pauper effectus, tamen hijs[10] muneribus non indiguit ad aliquam inopiam subleuandam, quia 'ipse dixit et[11] facta sunt.' nam pomum aureum predictum[12],
* B paruulo mox[13] ut puerulo* Jhesu oblatum est, in puluerem[14] contritum et ad nichilum redactum est. nam sicud[15] lapis de monte sine manibus[16] abscisus statuam Nabuch[odonosori][17] comminuit et[18] contriuit[19], ita[20] ipse lapis i. e.[21] Christus[22] tunc de virgine natus[23], qui deponit[24] potentes de sede et exaltat[25] humiles[26], pomum[27], quod vniuersum[28] mundum significauit[29],
* MS. potencia sua humilitate in[30] potencie*[31] magnitudine in momento[32] contriuit et ad nichilum redegit &c[33].

Cap. XXIV. Postquam ergo[34] hij tres Reges dominum quesitum[35] invenissent[36] et[37] adoracionis ac oblacionis officium peregissent, tunc[38] more[39] mortalium[40] esurire et sitire et[41] dormire ceperunt et per totam diem

[1] posicio et accensio in Oriente [2] o. et assensus et consensus perfectionem [3] in [4] vel in [5] in presentem diem. [6] vnde insimile ab antiquo [7] adorare [8] ff. et adhuc Sarraceni non requirunt tantum a Christianis renegatis (CC religatis) in (CC vt in) templis eorum cum ipsis adorare quantum quod thus in templis eorum (cum—eorum om. in CC) sub ipsorum expensis spontanee thura ponant et (C sed) accendant. sed vt ad propositum redeatur. [9] (no new Chap. in CC) Licet omnipotens deus in nostra fragilitate et humanitate vt exinaniret semetipsum, pauperrimus propter nos fuerit effectus [10] hijs omnibus trium regum m. [11] et omnia [12] oblatum, per Alexandrum tam potenter congregatum et arroganter conflatum [13] dum ipsum Melchior in cantulo obtulit, extunc in momento statim fuit [14] p. et fauillam [15] sicut in typo [16] sine manibus conscidentium de monte [17] statuam horribilem quam Nabugodonosor vidit in sompnis [18] et in fauillam [19] contr. et ad nichilum redegit [20] sic ad instar in facto [21] est, CC et [22] deus [23] n. sine manibus complectentium (CC contrectancium manibus) [24] ponit, C posuit [25] exaltauit [26] qui—humiles om. in CC. [27] C ipsum P ipsumque p. [28] om. in CC [29] significauit mundum [30] C CC et [31] C potencia et [32] in m. oculi [33] Ceterum quid de alijs trium regum muneribus factum fuerit, inferius audietur. sed vt ad propositum redeatur [34] vero ipsi [35] om. [36] adorassent [37] et sibi munera obtulissent et omnia ad que de Oriente dominum quesiuissent gloriose perfecissent [38] extunc statim (CC satis) ipsi tres reges et eorum exercitus equi et animalia et alia eorum iumenta que ibidem ex remotissimis et (P nec non) longinquissimis finibus terre et Orientis per omnem viam absque cibo potu et pabulo peruenerant (CC manserant), extunc [39] more suo et [40] CC m. hominum, P et humano [41] esurire—et om. in CC.

illam in Bethleem et vicinis[1] locis quieti et solacio se dederunt, et omnibus causam et modum[2] sui[3] aduentus deuote exposuerunt, ut Judeis maior inde confusio et gentibus credulitas[4] oriretur. ‘Et[5] responso in sompno[6] accepto ne* redirent ad Herodem, per aliam viam reuersi sunt in regionem suam.’ et tunc[7] stella ipsis[8] vltra non apparuit, sed[9] humano more hospicia in nocte[10] capiebant; et[11] ad terras[12] in vnum et insimul redierunt. et per omnes terras[13] et prouincias per quas olim Olofernes[14] pertransijt[15], ipsi[16] cum suo[17] comitatu pertransierunt[18], ita ut[19] perterriti homines[20] parcium illarum putarent [Olofernem] iterato[21] pertransire. et* ab omnibus[22] benignissime sunt recepti. quibus[23] ipsi[24] omnia que[25] eis[26] acciderant[27], humiliter predicabant, et[28] omnibus hominibus[29] tam benigni fuerunt[30] quod virtutum ipsorum[31], humilitatis et meritorum fama in[32] omnibus illis prouincijs[33] nunquam potest[34] aboleri. et de hijs que[35] secum sumpserant in cibo et pabulo[36], quousque[37] ad propria[38] redirent*[39], nil[40] defecit†[41]. et[42] in via[43] quam[44] in xiij diebus stella duce perfecerunt, per biennium[45] per ductores[46] et per interpretes laboriose

* MS. non

* ut

* B redierunt

† MS. deficit

[1] alijs circa [2] et m. om. [3] quare de finibus terre et de extremis mundi partibus stella eos miraculose duxerat humiliter dixerunt et exposuerunt [4] maius (P maioris) crudelitatis exinde solacium [5] Ceterum (CC Iterum) prout ait euangelista (CC euangelium) [6] somnis [7] et extunc [8] que eos prius precèdebat [9] sed reuertentes ad terras et ad regna sua [10] die ac nocte in via [11] et ipsi tres reges qui ex tribus vijs de (P C et) longinquissimis suis terris et regnis remotissime distantibus miraculose exinopinato conuenerunt, tunc [12] in vnum ad terras et regna sua insimul r. [13] t. et regiones et [14] O. cum suo exercitu et expedicione ab Oriente et Caldea [15] transijt et in Iudeam peruenit, [16] per has vias et terras ipsi tres reges [17] cum eorum comitatu et exercitu (CC diuersa expedicione) [18] C P de Iudea in Orientem et Caldeam sunt reuersi, et cum tali et tanto exercitu et comitatu et diuersa expedicione per has terras et regiones (all this om. in CC) ex improuiso transierunt [19] quod [20] omnes homines illarum parcium et regionum secundum auditum antiquum (visum C) et relatum putabant [21] Olofernem iterato [22] et ab omnibus villis et ciuitatibus et vniuersis populis [23] in quibus [24] om. [25] que viderant egerant et audierant et que [26] ipsis [27] a. post egressionem terrarum suarum, omnibus [28] et ad quecunque loca peruenerunt [29] populis [30] more regio benigni (CC benigniter) et benefici fuerunt (C CC recepti fuerunt) [31] vnde eorum virtutum (CC virtus . . humilitas) [32] a Iudeis in [33] terris et prouincijs [34] potuit [35] et de omnibus cibarijs et necessarijs que de terris et regnis suis [36] in—pab. om. [37] tam ipsis quam eorum exercitui quam (CC et) eorum equis animalibus et iumentis, quousque [38] ad predictum montem Vaus et ad terras et ad regna sua [39] peruenerunt [40] penitus nil d. [41] sed sani et incolumes cum omnibus ad propria sunt reuersi. [42] sed [43] C P viam [44] quam de tribus regnis eorum [45] in ipsa via per b. (in—b. om. in CC) in reditu [46] C doctores

permanserunt[1], ut[2] in hoc discerni possit operacio diuina ab humana &c.

Ceterum Herodes[3] ipsos per longam[4] viam est secutus[5], et quia[6] Tharsenses Cilicie ipsorum virtutes et merita predicabant, ex eo quod eos per fluuium Syler pertransire permiserunt naues eorum combussit et terram potestatis eorum[7] multum destruxit. persequebatur[8] autem eos Herodes et scribe, quia audierunt[9] quam faciliter et miraculose stella duce venerunt[10] et quam laboriose amissa stella[11] per ductores et interpretes recesserunt. nam omnes gentes[12] per quarum* terminos[13] transierunt, per ammiracionem[14] narrare non sufficerunt[15] quam miraculose eorum terminos[16] transiuissent. et de hijs[17] eciam Judei[18] qui[19] inter gentiles dispersim habitabant[20], in[21] libris suis et[22] oretenus testimonium* perhibebant. et propter tam mirabilem[23] rem gestam gentiles natiuitatem[24] domini ignorantes ipsos tres Reges[25] magos appellant[26], ad quod[27] eciam[28] Judei[29] eos[30] ex invidia confirmabant[31]; et sic*[32] vsque ad tempora descripcionis ewangelij in[33] conswetudinem venit et in vsu vsque hodie in vniuerso mundo[34] permansit, quod ipsi tres Reges[35] vocati sunt magi &c.[36]

* MS. quorum

* et in t.

* MS. &c.

[1] CC reuersi fuerunt [2] ff. vt ipsi et alij homines scirent distanciam inter operacionem diuinam et humanam [3] H. et seniores ac scribe [4] multam [5] fuerunt secuti et (CC per) vniuersam terram per quam transierant [6] ff et (CC et quia) specialiter Tharsenses Cilicie qui ceperunt (CC Thars. reperit) post ipsos declinare et eorum virtutes et merita predicare: quare (et e. virt.—quare om. in CC) Herodes ipsis Tharsensibus ex inuidia culpam imposuit (CC imponit) quod ipsos fluuium Siler (C silenter) transire permiserunt: eorum naues [7] et totam terram que sub eius fuit potestate, per quam transierant [8] Ceterum (CC Iterum) Herodes, seniores et scribe et Iudei ipsos reges fuerunt secuti [9] quia ab omnibus audierant [10] quam (CC quod ipsi tam) miraculose per omnes terras die ac nocte cum magna claritate et luce et specialiter stella duce miraculose in tredecim diebus absque aliquo impedimento transierunt [11] stella amissa [12] gentiles et gentes [13] terras et ciuitates et loca ipsi reges et eorum exercitus et comitatus (om. in CC) in exitu (CC exercitu) transierunt [14] cum maxima admiracione plene narrare [15] sufficiebant [16] die ac nocte per eos et eorum terras et loca et regiones [17] de hijs omnibus [18] etiam alij Iudei [19] qui in ipsis terris et locis [20] habitabant dispersi [21] etiam Herodi, senioribus et scribis et alijs vndique Iudeis in [22] epistolis et litteris et proprijs personis oretenus [23] et propter talem et tantem incomprehensibilem (C CC irreprehensibilem) admiracionem et rem gestam [24] scripturas et n. [25] reges gloriosos [26] appellabant [27] ad que [28] om. [29] Iudei in terris gentilium habitantes et alibi vbique terrarum Iudei, scripturas et natiuitatem domini et eius natiuitatis locum scientes [30] ad hoc gentiles vbique [31] ex inuidia incitabant et vndique ex perfidia confirmabant. [32] et quia euangelium et natiuitas (C natiuitatis) domini per longa tempora postmodum vsque post (CC ad) ascensionem domini gentilibus non fuit predicata (C predicatum) sed vsque ad illa tempora alibi in vniuerso mundo (m. om. in CC) permansit ignota (C ignotum), [33] sic primum [34] vsque—mundo om. [35] r. gloriosi in toto mundo [36] in hodiernum diem.

De hijs quare vocentur magi, diuerse sunt opiniones[1]: nam dicunt[2] quod vocentur magusei; et alij dicunt[3] quod vocentur magi quasi magis sapientes, et alij[4] dicunt quod fuerunt magi i. e.[5] malefici, sed postmodum inde[6] conuersi[7]. sed sine dubio[8] fuerunt reges gloriosi et potentes[9] &c.

Cap. XXV. Volens deus[10] ostendere[11] quanta[12] sit[13] distancia inter diuinam[14] operacionem et[15] humanam et omnem magicam operacionem, ipsos[16] in xiij diebus absque cibo et potu et pabulo in Bethleem[17] ab Oriente perduxit[18], quam viam per biennium[19] laboriose per[20] interpretes et ductores redeundo vix perficere potuerunt. nam si aliqua ars in[21] vijs eorum[22] prosperis affuisset, eciam in[23] laboriosis et aduersis postmodum non defuisset &c.[24]

Cap. XXVI. Postquam vero redeundo[25] post biennium[26] ad montem Vaus peruenerunt, cappellam[27] in honore regis Judeorum nati[28] fieri[29] fecerunt et[30] more regio ornauerunt, et in opido quod subtus montem fuerat[31], a labore[32] itineris quieuerunt et[33] solacio

[1] De hijs tribus regibus gloriosis multi libri diuersas continent opiniones quare magi sunt vocati: [2] nam aliqui libri (diuersas—libri om. in CC) continent [3] et alij libri continent [4] alij libri [5] magi fuerunt; i. e. om. [6] ad dominum [7] et alij plurimi libri diuersimode exponunt et declarant quare hij tres reges magi sunt vocati. et de hijs declaracionibus et omnibus exposicionibus non est necesse, [8] nam absque aliquo dubio [9] reges maximi et gloriosi et de regnis et terris potentissimi, prout ipsorum regna et homines christiani in hijs habitantes et nati adhuc testantur: qui exinde in Oriente et omnibus partibus vltramarinis volunt habere prerogatiuam, et habent, inter ceteros et pre ceteris Christianis, prout inferius audietur et continetur, in hodiernum diem. [10] Ad tollendum ergo omne dubium in premissis et (ad) extirpandam radicitus Iudeorum inexcusabilem inuidiam et perfidiam et ad erudiendam gencium ignoranciam et eorum infirmitatem adiuuandam et nostram fidem roborandam, omnipotens deus, qui semper est mirabilis in suis sanctis et in sua maiestate gloriosus, [11] omnibus scire voluit [12] que, qualis et quanta [13] esset [14] op. diu. [15] et omnem (om. in CC) op. magicam vel (m. vel om. in CC; C et) humanam. [16] nam ipsos tres reges cum omni ipsorum exercitu expedicione et comitatu [17] absque cibo potu et pabulo in Bethleem in tredecim diebus [18] de Oriente et regnis eorum miraculose cum stella potestate et operacione diuina perduxit [19] in biennio [20] vix poterant perficere per interpretes et ductores operacione humana, et ad propria redire et peruenire. [21] prius in [22] om. [23] in vijs eorum [24] sed omnipotens deus hoc natiuitatis sue misterium semper notum voluit esse populis vniuersis, (ita) quod nomen suum gloriosum quod prius vsque ad natiuitatem suam tantummodo in Iudea latitabat, ipsum omnes gentes tribus et populi ab ortu solis vsque ad occasum vnanimiter collaudarent. sed vt ad propositum redeatur. [25] om. [26] ipsi tres reges cum exercitibus et expedicionibus eorum vt dictum est cum maximis laboribus per ductores et interpretes ad montem Vaus Victorialem post biennium p. [27] extunc c. [28] add. quem itaque quesierunt et (ei) munera obtulerunt [29] laboriosissime et ditissime fieri f. [30] et multimode [31] situm f. [32] laboribus [33] et—dederunt om. in CC. C P et ibidem more regio per aliquod tempus s. s. d.

se dederunt; et ibidem locum sepulture[1] concorditer elegerunt, et ibidem[2] singulis annis cum suis[3] principibus conuenire condixerunt[4]. vnde post modicum tempus vniuersi[5] principes et nobiles et[6] populus vniuersus terrarum suarum[7] ibidem ipsis[8] obuiauerunt et ad ipsos[9] confluxerunt et eos[10] solempnissime receperunt, de[11] adventu eorum multum gratulantes, audientes[12] quanta eis fecisset[13] dominus[14], et ex hoc[15] in maiori
* MS. &c. eos reuerencia habere ceperunt. et sic*[16] testamentis[17] eorum dispositis[18], quiuis eorum[19] cum hominibus[20] suis ad terras[21] suas cum gaudio sunt reuersi et sic[22] ad tempus corporibus, sed non cordibus[23] sunt separati; et omnibus populis predicabant[24] que viderant et audierant, et in omnibus[25] terris et templis eorum stellam[26] cum infantulo et desuper signum crucis prout[27] ipsis apparuit, sculpere[28] fecerunt. ex quibus quamplurimi gentiles relictis ydolis[29] Infantem[30] ipsum[31] adorauerunt et cappellam factam[32] in monte Vaus ex longinquis[33] partibus visitauerunt[34]. et[35] postquam ipsi tres Reges ad propria sunt reuersi, omnibus hominibus humiliores et deuociores sunt effecti, et vniuersarum terrarum[36] naciones in Oriente de eorum virtutibus et[37] humilitate
* MS. &c. et deuocione non sufficiebant plene[38] narrare; et sic* in laudabili vita[39] vsque post[40] ascensionem domini ad[41] aduentum beati Thome apostoli permanserunt[42].

Cap. XXVII. Post recessum trium Regum[43] beata virgo[44] cum infantulo[45] Jhesu in tugurio[46] aliquantu-

[1] eorum sep. [2] et deinde [3] cum alijs eorum regibus et p. [4] ibidem c. c. et firmiter promiserunt [5] omnium terrarum et regnorum eorum p. [6] et honorati ac vniuersi populi [7] om. here. [8] ipsis ibidem [9] ad eos vnanimiter [10] ipsos prout decuit [11] et de [12] et audientes [13] que et qualia ac quanta per eos et cum eis deus esset operatus mirabilia, [14] timore et amore obstupuerunt [15] et in maiori reuerencia et honore et (C ac) timore ex hijs ipsos [16] et sic tunc ipsi tres reges [17] C P de t. [18] d. et ordinatis [19] deo gracias agentes quiuis cum [20] omnibus [21] t. et ad regna sua sani [22] om. [23] et corporibus non cordibus abinuicem ad tempus [24] ea que viderant et audierant et ipsis acciderant humiliter predicabant [25] et in omnibus (C P omnium) eorum terris et templis [26] om. in CC. [27] per omnem (o. om. in CC) modum et formam prout [28] honorifice fieri et sculpere f. [29] suis erroribus et ydolis [30] i. cui ipsi tres reges deuote munera obtulerunt [31] ipsi [32] super (ipsum) montem V. factam [33] longinquissimis [34] diuersorum hominum naciones (CC homines diuersarum nacionum) deuotissime visitauerunt. [35] nam [36] t. et regionum [37] om. [38] plene non sufficiebant [39] et honesta conuersacione [40] CC ad [41] et [42] laudabiliter p. sed vt ad propositum redeatur. [43] ipsorum t. r. de Bethleem quando domino munera obtulerant [44] extunc b. virgo Maria [45] i. suo [46] t. et spelunca in qua natus fuit homo

lum[1] permansit. sed crescente de ipsa et de[2] tribus Regibus tam mirabili fama, tunc[3] de ipso tugurio[4] in aliam speluncam subterraneam[5] cum infantulo Jhesu metu Judeorum intrauit et vsque ad diem sue purificacionis permansit in ea[6]. et quia omnes eam diligebant[7], prout poterant ipsam[8] colebant*[9] et necessaria ei[10] ministrabant. in qua spelunca[11] postmodum[12] facta est cappella in[13] honore trium Regum et sancti Nycholai consecrata*. et videtur per ipsam cappellam communis transitus fuisse et[14] duas ianuas habuisse, sed vna[15] iam[16] lapidibus est obstructa. et in illa cappella videtur[17] adhuc lapis super quem beata virgo sedendo[18] filium lactare consweuit. et quadam vice[19] modicum lactis[20] de sua mamilla super lapidem[21] cecidit: cuius lactis species vsque[22] in presentem diem super ipsum lapidem permansit, et quanto plus abraditur tanto plus crescit[23]. et tale lac beate virginis[24] in quampluribus ecclesijs demonstratur et a peregrinis vndique deportatur. Cum autem[25] beata virgo[26] de tugurio predicto[27] in[28] hanc speluncam metu Judeorum celeriter transiuit, camisiam suam et pannos quibus involutus fuit Jhesus[29] in feno et presepio[30], fuit oblita; que vsque ad tempus Helene[31] ibidem recentes et integri (!)[32] permanserunt: nam[33] ex quo ibi natus est Christus, nullus illuc est ausus intrare &c.

* r. celabant?

* here follows the Index to C. 30—41.

[1] per modicum tempus [2] om. [3] extunc [4] t. et spelunca [5] s. ex (P in, C et) rupe factam [6] in ea permansit et latitauit [7] Et quia, prout decuit, vtriusque sexus homines, senes et iuuenes, b. Mariam diligebant [8] ipsam (C et ipsam) et (ip. et om. in CC) suum infantulum Ihesum in quantum poterant diligenter [9] celabant [10] et ipsis necessaria quibus indiguerunt (C indiguerant) pie m. [11] Et ex eadem spelunca in qua b. virgo Maria itaque cum infantulo Ihesu latitauit, [12] postmodum crescente fide christiana [13] P et in [14] et quondam [15] vna ianua [16] nunc, CC cum [17] CC adh. vid. [18] semper sedere consueuit quando suum infantulum Ihesum lactauit [19] add. ex casu (CC causa) [20] CC lac [21] ipsum lapidem. cec.—lap. om. in C [22] super ipsum lapidem in presentem diem [23] accrescit [24] b. Marie [25] Et postquam [26] b. virgo cum infantulo Ihesu [27] de spelunca in qua Ihesus fuit natus itaque metu Iudeorum tam (CC P eam) celeriter et festinanter exiuit [28] ff. et in hanc speluncam subterraneam de qua dictum est intrauit [29] Ih. fuit inuolutus [30] in f. et p. pariter inuolutos [31] venerabilis Helene matris Constantini [32] prout deo placuit, recentes et integri in eodem loco in presepio p. [33] ff. nam Iudei ipsum locum quo natus erat Ihesus ab illo tempore postmodum per longa tempora ex inuidia habuerunt pro loco prophanato, sortilego et maledicto, ita quod (P itaque) nec pueros (nec) pecora vel gentiles ipsum locum intrare permiserunt, et tantum terrorem senibus et iuuenibus et omnibus incuciebant quod illum locum nullus intrare fuit ausus, nam omnem intrantem habuerunt pro contaminato.

* MS. virginis virginis

* so B

Ceterum post purificacionem beate virginis* gloriose, per uerba et gesta Simeonis et Anne prophetisse de Christo prophetancium[1] ex[2] relacionibus Judeorum qui[3] tunc aderant[4], fama Marie et Jhesu[5] tantum de nouo[6] accreuit quod ipsa[7] non potuit diucius[8] latitare [et tunc]*[9] 'angelus domini apparuit in sompnis Joseph, dicens Surge[10]' &c.—Et[11] in multis[12] locis et vijs per quas in exitu et reditu beata Maria cum infantulo Jhesu transiuit[13], adhuc crescunt rose aride, que vbique[14] rose [de] Jericho vocantur, quibus[15] mulieres Sarracene multum libenter vtuntur in partu. porro[16] locus in quo in Egipto[17] beata Maria virgo cum filio habitabat[18], distat a Bethleem per xj[19] dietas: et[20] in via qua ipsa iuit[21], crescunt dicte rose et non alibi[22]: et ipsas[23] colligunt homines qui ibidem Badwini[24] vocantur, qui de loco ad locum in[25] deserto cum pecoribus suis vagantur et pro pane ipsas vendunt in maxima multitudine et quantitate hominibus incolis et[26] peregrinis qui per desertum transeunt. Ceterum[27] locus in quo beata virgo cum infantulo suo[28] habitauit[29] per septennium, fuit circa[30] ciuitates Babiloniam nouam et Alkayr[31], que[32] nunc est habitacio Soldani: et ille ciuitates modicum distant ab invicem[33], et sunt maxime ciuitates, sed

[1] Ceterum (CC Iterum) dum in purificacione sua b. virgo infantulum suum Ihesum secundum legem Moysi in templo cum turturibus obtulit et ipsum Symeon in vlnas suas recepit dicens Nunc dimittis seruum tuum domine secundum verbum tuum in pace &c., prout dicit (sacra) scriptura, et eodem tempore tam ipse Symeon quam Anna anicula (C annosa) de ipso infantulo Ihesu pluribus Iudeis et eorum sacerdotibus presentibus et astantibus plurima prophetabant prout dicunt euangelia: extunc [2] de [3] qui itaque [4] a. in templo [5] infantuli Ihesu [6] de nouo tantum [7] quod pre Iudeis et Herode in ipsa spelunca vel in aliquo alio loco beata virgo cum suo infantulo [8] diucius non potuit latitare [9] Et extunc, prout ait euangelista [10] Surge (et) accipe puerum et matrem eius et fuge in Egiptum, et esto ibi vsquedum dicam tibi: futurum est quod Herodes querat puerum ad perdendum eum. Qui consurgens accepit puerum et matrem eius nocte et secessit in Egiptum, et erat ibi vsque ad obitum Herodis. Et quomodo et qualiter b. virgo cum infantulo Ihesu in Egiptum peruenerat et inde redierat, in libro de Infancia Ihesu plenius reperitur. sed per plurima loca multum periculosa hominum siluestrium et animalium periculosissimorum per deserta transierunt. [11] Et pro intersigno [12] omnibus [13] transijt [14] vndique [15] et hijs [16] Ceterum, CC Iterum [17] b. virgo Maria cum infantulo suo Ihesu itaque in Egipto [18] habitauit [19] per (P ad, CC om.) duodecim d. [20] om. [21] per viam (itaque CC) per quam b. virgo itaque transiuit et non alibi nisi per illam viam [22] crescunt ille rose in memoriale sempiternum. [23] ipsas rosas [24] P baduini, CC Bodewyni [25] in ipso d. [26] qui per desertum transeunt (all this om. in CC) et peregrinis, per quos vlterius venduntur et per mundum deportantur. [27] CC P Iterum [28] suo Ihesu in Egipto [29] per septennium vsque ad obitum Herodis habitauit [30] iuxta [31] Alcayre, P alcharye [32] CC qua [33] ab inuicem om., CC inter se

Alkayr est maior[1] et reputatur maior quam vij ville Parisienses. et locus habitacionis beate virginis[2] nunc est [h]ortus balsami, qui non est ad iactum lapidis magnus*; et in ipso orto† sunt septem fontes aquarum, in quibus beata Maria[3] infantulum Jhesum lauare et balne[a]re et sua vestimenta et infantuli lauare[4] consweuit[5]. et[6] effluit balsamus ex virgis que sunt[7] quasi rubus[8] modicum alcior vlna[9], et est[10] in modum rubi[11] rosarum formatus[12], et folia eius quasi trifolia sunt formata; et vnusquisque rubus habet custodem specialem[13], aliquem de christianis[14] captiuis Soldani, qui ipsum[15] custodit, irrigat et mundat. in marcio semper Soldanus est ibi presens[16], quando[17] virge balsami in modum vitis scinduntur et vvlnerantur et ipse scissure bombice circumligantur, et subtus[18] bombicem et scissuras parua vascula argentea penduntur[19], in quibus balsamus per scissuras[20] stillat[21] et effluit; et ex illis vasculis funditur in amphoram argenteam que ibidem serra[22] vocatur, que est modico[23] maior quam[24] sextarium vini[25], que tamen ex omni[26] balsamo vix adimpletur. tunc[27] Soldanus recipit omnem balsamum solus; sed cum aliquis legatus[28] regis ad eum mittitur[29], ipse[30] dat ei[31] paruum vitriolum in modum digiti [magnum][32] balsamo plenum. et ita[33] omni balsamo exstillato, Soldanus recedit; et tunc vn[i]uscuiusque[34] rubi custos sumit virgas de suo rubo scissas et ipsas in mundissima* olla bulit: et balsamus qui tunc de[35] virgis bulit[36], velud[37] pingwedo supernatat, et[38] est spissus et ut braxiua coloratus; et cum quis[39] enormiter[40] cadit et intus rumpiter et conquassatur[41] et cum illo balsamo

* magnum
† ortu

* MS. mundissimas

[1] maior Babilonia [2] Et in ipso loco quo itaque b. virgo (Maria) per septennium cum infantulo Ihesu habitauit [3] virgo [4] et mundare [5] add. et propter ipsos fontes ortus est disperse situs, et non est muratus nec munitus. [6] Et crescit et e. [7] om. [8] C quarum rubus est, CC et rubus est, P quasi rubus et est [9] C vlne CC vna vlna [10] est om. in CC [11] C rubiarum [12] CC formatilis [13] specialem christianum [14] om. [15] ipsum rubum quasi corpus suum [16] Et in mense marcij tunc Soldanus continue personaliter est presens in hoc orto [17] et tunc [18] P subditus [19] tunc p. [20] sc. et bombicem sicut aqua ex vite [21] CC per stillas effluit [22] zerra CC zerta [23] modicum est [24] om. in P [25] s. v. possit intrare [26] CC extunc [27] Et tunc [28] legatus alicuius regis [29] P mitte retur [30] CC ipsi [31] om. [32] CC magni [33] itaque [34] CC vnusquisque [35] ex [36] ebullit [37] sicut [38] et talis balsamus [39] et dum aliquis homo ab equo vel aliqua altitudine [40] om. in CC [41] quassatur

locus pervngitur, statim consolidatur[1], et cum cicatrices vvlnerum de[2] illo balsamo pervnguntur modicum, de cetero[3] non apparent[4]. talem[5] balsamum custodes ruborum vendunt[6]; sed in nulla comparacione est tante virtutis[7] sicud balsamus[8] qui naturaliter stillat ex vite. nam dum[9] talis balsami gutta in manum ponitur, ipsam penetrat et ex[10] altera parte resudat, et ille locus incorruptibilis permanebit[11]. et est quasi vinum tenue viridi* coloris aliquantulum turbidum[12], et vocatur ibidem balsamus crudus; et alter balsamus bulitus dicitur[13] coctus[14]. et creditur[15] hanc[16] dignitatem locus ille habere ex eo quod ibidem[17] Maria cum paruulo Jhesu vij annis habitauit[18] et in istis[19] fontibus suum[20] infantulum cum vestibus lauabat, in cuius euidens[21] signum ipsum[22] nullus omnino nisi[23] christianus homo[24] colere potest[25]—alias[26] rubi balsami arescerent, sicud sepius est expertum &c.

* B viridis

Cap. XXVIII. [27]Denarios[28] illos xxx quos Malchiar optulit domino, prout in libris Indorum legitur, Abraham egrediens de Ur[29] Caldeorum[30] in peregrinacione sua secum sumpsit et in Ebron[31] portauit, et cum ipsis agrum in sepulturam suam et vxoris[32] et filiorum[33] comparauit. et horum denariorum monetam dicitur[34] fecisse Thare, pater Abrahe[35], ex parte regis Mesopotamie[36]. et postea[37] pro eisdem[38] denarijs

CC efficitur sanus [2] et cicatrices vulnerum, cum sunt (CC non sunt) coaptate (P cooptate, CC cooperte), dum (CC si) cum tali [3] om. in CC [4] C P sed sunt (C tunc) vt alterius carnis et pellis speciei. [5] et talem (C CC tale) [6] tunc vendunt hominibus et peregrinis, et vndique per mundum deportatur. [7] v. et nobilitatis [8] C balsami [9] CC cum [10] C CC ab, om. in P [11] p. in eternum [12] vinum viride tenue aliquantulum turbidum coloratus [13] vocatur ibidem [14] add. et de alijs balsami nobilitatibus et virtutibus longum esset enarrare [15] c. firmiter in Oriente et in omnibus partibus istis [16] quod ille locus adhuc ex eo habeat talem virtutem quod in eo balsamus crescit [17] quod b. (virgo) Maria cum suo infantulo Ihesu per septennium in ipso loco [18] habitabat [19] ipsis [20] se et suum inf. Ihesum frequenter eorumque (P et eorum) vestimenta l. [21] sed ad maius [22] ipsum ortum [23] n. o. hominum nisi sit [24] om. [25] c. p. vel custodire [26] ff. quod sepius est expertum: si alij homines gentiles ipsum colerent, extunc rubi balsami et eius virge statim arescerent et perirent. sed vt ad propositum redeatur. [27] Ceterum (C CC Iterum) de muneribus que ipsi tres reges domino obtulerunt, est sciendum, prout (expedite P) in alijs libris continetur, quod Melchior rex Nubie et Arabum obtulit domino paruum pomum aureum, quod, vt dictum est, in oblacione in fauillam et ad nichilum fuit redactum. Item rex Melchior (P Idem M. rex Nubye et Arabum) obtulit [28] triginta denarios aureos, quos Abraham [29] P Hur, om. in C CC [30] C CC Cald. terra [31] E. que tunc Arbea vocabatur [32] Sare [33] f. suorum Ysaac et Iacob [34] legitur [35] Abraham [36] add. nomine Nynus (P Nyus) [37] et deinde temporibus Iacob [38] eisdem triginta

Joseph[1] a[2] fratribus Hysmahelitis est venditus[3], et[4] eidem[5] Joseph in Egiptum a fratribus idem denarij pro frumento sunt portati, et[6] deinde[7] post[8] obitum Jacob ad regnum Saba pro aromatibus ad sepulturam Jacob et[9] Joseph fuerunt missi et in thezauros regios repositi. et postea[10] tempore[11] Salomonis a regina Saba[12] in templo in Jherusalem inter cetera predicti denarij sunt oblati. et deinde tempore Roboam[13] in capcione Jherusalem et templi domini depredacione ad manum[14] regis Arabum, qui tunc temporis fuit in adiutorio Egipciorum, pervenerunt et cum alijs[15] ornamentis[16] aureis spoliatis in thezauros regios reponebantur, vnde postmodum[17] per[18] Malchiar regem sumpti et domino sunt oblati et fuerunt ex auro Arabie purissimo, quia antiqui nobilius aurum in thezauris suis ponere consweuerunt.

Cap. XXIX. Cvm autem beata Maria metu Herodis fugit in Egiptum, tunc[19] hos xxx denarios cum alijs muneribus[20] oblatis[21]* in panno lineo ligata†[22] in deserto amisit. que* pastor[23], vnus ex hijs[24] qui badwini vocantur[25], invenit[26] et vsque in[27] modicum tempus ante passionem domini apud se retinuit. qui tunc[28] in[29] incurabilem cecidit infirmitatem: et audita[30] fama Jhesu Jherusalem venit et[31] a Jhesu mox curatus est et

* MS. oblitis
† B ligatos
* B quos

[1] CC Ismaelitis C hismaelitus Ioseph, P Ysmahelitis filijs eius a quo Abraham agrum in sepulturam emit, hijs Ioseph [2] a suis f. [3] fuit venditus in Egiptum [4] C CC post hec, P et post hec [5] ff. P ijdem triginta denarij a predictis fratribus filijs Iacob in Egiptum pro frumento ipsi Ioseph fuerunt reportati, C CC fratres Ioseph (I. om. in C) filij Iacob pro frumento reportauerunt eosdem in Egiptum [6] om. in P [7] C CC et post hec [8] ijdem denarij post [9] CC P a [10] et post hec [11] temporibus [12] ijdem triginta denarij cum quampluribus alijs ornamentis in templo domini in Iherusalem a regina Saba fuerunt oblati [13] R. filij Salomonis [14] manus [15] C pluribus (CC quampluribus) alijs [16] o. templi [17] et post hec nouo testamento inchoante, nato domino in Bethleem, [18] ff. extunc Melchior rex Nubie et Arabum cum quampluribus alijs ornamentis aureis et vasis templi et alijs varijs et ditissimis muneribus que secum sumpserat, hos triginta denarios, ex auro Arabie purissimo, quia antiquius (CC antiquitus) et (om. in CC) nobilius aurum in thesauris non repperit (C CC reperitur), hos domino cum alijs predictis ornamentis offerre proposuit, et solummodo hos denarios (om. in P) obtulit, et alia ornamenta timore pretermisit, vt est supradictum. [19] extunc [20] m. thure et mirra [21] sicut sibi fuerunt oblata (C oblati) [22] C CC ligatos [23] quidam p. [24] hominibus [25] qui ibidem badwini (C Bedewini CC Bodewini) vocantur, degens in ipso deserto, qui cum gregibus suis de loco ad locum in pascuis vagabatur [26] reperit [27] ad [28] et extunc idem pastor [29] cecidit in [30] et cum fama de Ihesu, quod diuersas infirmitates et varios languores solo verbo curaret, per omnes terras volaret, extunc idem pastor Iherusalem se transtulit [31] ff. et per fidem suam a domino sanitatem mox est consecutus (C CC san. recepit;) et (C CC mox est instructus et) conuersus.

conuersus, et[1] sic denarios cum ceteris Christo a magis oblatis in sua infancia, que ipse in deserto reperit, iterum domino* optulit: que[2] iussit dominus ut[3] in templo super altare poneret; vnde sacerdos[4] qui tunc sorte exijt, thus[5] super altare in incensum[6] accendit et[7] hos xxx denarios cum mirra in gazophilacium misit. et post[8] modicum tempus, tercia[9] die ante passionem domini, principes sacerdotum[10] hos xxx denarios ex communi bursa de[11] gazophilacio templi[12] sumpserunt et[13] cum ipsis Judam ad tradendum dominum ad[d]uxerunt. et partem mirre vino quod ori domini[14] optulerunt, miscuerunt, et reliquam partem[15] Nichodemus[16] addidit cum alijs aromatibus[17] ad domini sepulturam. horum[18] denariorum xv dati sunt militibus ad custodiendum sepulchrum domini, et[19] reliquis xv emptus est ager in sepulturam peregrinorum, qui[20] est prope Jherusalem, vix ad semijactum lapidis longus[21]. de isto[22] agro profundissima facta[23] est fouea[24], terra effossa[25], et[26] a fundo circummurata et desuper testudinata, et desuper testudi[n]es[27] sunt foramina per que corpora mortuorum in profundum mittuntur[28]. Nec moueat aliquem quod hij[29] denarij in ewangelio vocantur argentei[30]: quia[31] omnis moneta communi nomine argentei vocabantur. et similitudo

* MS. dño dño

[1] ff. Extunc idem pastor hos triginta denarios aureos cum alijs muneribus, thure et mirra, prout prius domino in sua infancia in Bethleem per tres reges fuerunt oblata (P oblati), prout in deserto reperit, denuo in Iherusalem tunc domino obtulit cum deuocione [2] ff. que dominus agnoscens iussit pastorem (CC pastori) [3] vt ipsa munera poneret super altare in templo [4] s. domini [5] in signum tam (om. in C) honorabilis oblacionis thus [6] incensorum; in om. [7] et quia munera erant rara et gloriosa, hos [8] et post hec per [9] tercia sc. (CC videlicet, om. in P) [10] p. s. et omnes Iudei vt (P vt omnes Iudei) indifferenter participes essent in passione domini et eius morte [11] C CC et [12] ex templo domini [13] ff. et ipsos Iude Scarioti (C CC Scarioth) discipulo domini vt eum traderet tradiderunt [14] in cruce [15] p. mirre [16] N. princeps Iudeorum [17] cum aloe et alijs aromatibus addidit (C CC condidit) [18] ff. et postquam Iudas hos triginta denarios retulit et ad pedes Iudeorum in templo proiecit, extunc Iudei dederunt quindecim denarios militibus qui sepulcrum domini custodierunt, [19] ff. et cum reliquis quindecim denarijs emerunt agrum figuli in sepulturam peregrinorum. CC P add: vnde ait euangelium Et consilio inito emerunt ex hijs agrum figuli in sepulturam peregrinorum. [20] Et est sciendum quod idem ager figuli est prope Ih. situs et vix [21] longus et magnus [22] et temporibus quando Iherusalem fuit Christianorum, extunc de ipso [23] facta et effosata [24] spelunca [25] ter. eff. om. here [26] et ab omni parte sursum [27] in testudine [28] m. et proiciuntur [29] ijdem [30] argentei vocentur quia fuerunt ex auro Arabie purissimo, [31] ff. sed communi nomine argentei vocabantur sicut denarij aurei nunc vocantur scuti (C CC scutati), mutones vel floreni

horum denariorum in nomine et moneta a[1] temporibus Abrahe in partibus illis vsque ad destruxionem Jherusalem per Tytum et Vespasianum permanserunt[2], quia[3] in[4] partibus Orientis monete non mutantur[5] in[6] pondere vel valore. [7]similitudo horum denariorum, et[8] tunica domini inconsutilis[9], apud quamplurimos nobiles[10] vsque in presentem diem hereditarie permanserunt[11]. et vnus illorum denariorum circa tres florenos habet[12] in pondere et valore, et in vna parte talis* denarij[13] stat† capud regis[14] et in alia[15] sunt littere caldaice, que ab hominibus modernis non possunt legi vel discerni. De[16] bonis militum trans-

* MS. corr. talium denariorum?
† stad

[1] in illis partibus a [2] permansit [3] et [4] in omnibus [5] nunquam mutantur monete [6] om. [7] Et similitudo horum triginta denariorum ex auro vel cupro in similitudine, CC adds vel latitudine, P pondere et quantitate et forma et similitudo in longitudine et latitudine tunice [8] C CC cum t. [9] i. multum artificialiter facta in Oriente [10] principes et n. [11] adhuc hereditarie permanserunt in presentem diem [12] habuit [13] talis denarij in nummismate [14] c. r. laureatum impressum [15] alia parte [16] ff. Ceterum (CC Iterum) de militibus qui sepulchrum Christi custodiebant, est sciendum quod est consuetudinis in omnibus partibus Orientis et vltramarinis, quod omnia bona militum sunt bona feudalia, que aliquo modo non diuiduntur nec separantur, sed (C CC et) totaliter cedunt primogenito; et talia bona pendent (P pendunt) a Soldano vel (ab) alijs regibus iure feudali. et aliquo patre (C CC milite) mortuo, extunc filius suus primogenitus quamprimum peruenerit ad annos discrecionis, ex hijs bonis efficitur miles; et ipsa bona feudalia non potest aliquo modo dismembrare aut seruum vel ancillam ex eis vendere vel alienare, sed aliqua necessitate compulsus potest de licencia superioris domini aliqua bona meliora pro deterioribus assumendo pecuniam dare vel permutare. et sunt aliqua bona feudalia aliquando tam bona quod oportet quod miles eorum dominus habeat sub se et suis stipendijs duos vel tres vel quatuor milites vel plures. et dum in illis partibus aliquis miles efficitur, extunc cum maximo ornatu, pompa et comitatu (de vespere P, om. in C CC) cum suis consanguineis et amicis in dextrarijs multum ornatis incedit per vicos et plateas, si (CC et si, P vt si) aliquis inueniatur qui ipsum ex aliqua infamia vel alijs causis quibuscunque dicat milicia fore indignum; et si aliquis non inuenitur (reperitur) qui eius milicie contradicat (C CC contradicit), extunc in medio sui (C CC domus sue) vel domini sui palacij super terram maximus sternitur lectus optimis pannis aureis (C CC amenis) et alijs diuersis ornamentis diuersimode ornatus, super quem ille qui miles debet effici et fieri, clara die omnibus presentibus nudus ascendit. ad quem, sicut in partibus istis ad mulieres in puerperio, sic omnes amici eius ad eum accedunt, sibi congratulantes quod milicia dignus sit inuentus. et tunc a nobilioribus principibus ac (et) alijs nobili(ori)bus dominis vestimentis aureis et sericis et alijs diuersis ornamentis vestitus (P ornatus vestitur), cingitur et calceatur et de lecto leuatur, quod fit in signum quod sicut nudus solus super lectum ascendit (et ex eo a principibus et nobilibus ornatus leuatur quod P), sic ab omni inquinamento viciorum et macularum (nudus et purus P) in meliores mores et virtutes se conuertat. et extunc idem tiro alios de familia sua meliores tot efficit sicut de bonis suis feudalibus habere tenetur, et tunc cuilibet tali militi dat tantum de stipendiarijs (P de stipendijs de suis) bonis quod cum duobus equis vel (P et) tribus (famulis P) se possit sustentare, et illi milites tunc cum domino eorum in plateis et curijs comitantur et dominis eorum superioribus seruiunt in armis et eos sequuntur temporibus opportunis. et tales fuerunt milites stipendiarij qui dominum crucifixerunt et eius sepulcrum custodierunt, quibus Iudei XV denarios dabant. nam ijdem denarij a temporibus Abrahe vsque ad passionem domini semper insimul indiuisi(m) (permanserunt et) per quam pluiima loca insimul pertransierunt (C CC permanserunt). sed statim dum de hijs perfectum fuerat quod cum ipsis

marinorum, et quomodo ordinantur in milites, longum esset per singula narrare. sed ut ad propositum redeatur.

Cap. XXX. [1]Elapso tempore quando beata virgo[2] cum filio[3] suo ab[4] Egipto reuocabatur[5] [prout ait Ev.: 'Defuncto Herode' &c.], que[6] dominus fecit vel passus fuit, in ewangelijs plenius reperitur. Post[7] ascensionem autem suam dominus beatum Thomam ad partes Indie ad predicandum misit, in quibus isti tres Reges supradicti regnabant[8]. Nec[9] moueat aliquem quod eciam[10] sanctus Bartholomeus Simon et Judas apostoli[11] in eisdem partibus leguntur predicasse[12]: quia plures sunt partes[13] [Indie], valde magne et magnis regnis huius regionis maiores. nam[14] in partibus Orientis pars mundi cismarina describitur solum centum dietas continere, in quibus[15] viget[16] fides christiana.

Cap. XXXI. Ceterum[17] cum beatus Thomas apos-

perfici debebat, extunc ab inuicem separati fuerunt et diuisi et postmodum vndique dispersi. et quamplurima alia de hijs triginta denarijs et ipsorum trium regum muneribus leguntur et scripta reperiuntur, que propter breuitatem (C CC obliuionem scriptorum) in hoc loco sunt pretermissa. sed vt ad propositum redeatur

[1] Cum elapso [2] v. Maria [3] infantulo suo Ihesu [4] ex [5] add. prout ait euangelium (P euangelista): Defuncto Herode ecce angelus domini apparuit Ioseph in somnis dicens Surge (et) accipe puerum et matrem eius et vade in terram Israel: defuncti sunt enim qui querebant animam pueri. qui consurgens accepit puerum et matrem eius et venit in terram Israel. audiens quod Archelaus regnaret in Iudea pro Herode patre eius, timuit illuc ire, et ammonitus in somnis secessit in partes Galilee et habitauit in ciuitate Nazareth, vt adimpleretur quod dictum est per prophetam Quoniam Nazareus vocabitur. [6] ff. Et que et qualia et quanta in hijs et ab illis temporibus dominus Ihesus in sua deitate et humanitate egerit, fecerit vel passus fuerit vsque ad eius passionem resurreccionem et ascensionem, in ev. plenius reperitur. [7] ff. Cum autem dominus post suam gloriosam asc. specialiter ad partes Indorum Thomam suum apostolum in sorte predicacionis miserat, in quibus ipsi tres reges gloriosi qui domino in sua infancia munera obtulerunt habitabant et regnabant; [8] licet Thomas inuitus officium predicacionis in ipsis partibus regnisque (Indie) susceperat, tamen ex magna prouidencia ipsius summi (om. in C) lapidis angularis qui fecit vtraque vnum, estimatur fore factum quod Thomas (C CC qui Th.) passionem (C post p., P qui p.) domini et (eius) resurreccionem quem (CC quam) digitis palpauit, (C CC add. missus agnouit), vt (om. in CC) hanc ipsis regibus et genti predicaret et annunciaret que (C CC qui) eciam eiusdem domini infanciam de remotissimis et longinquissimis Orientis partibus et mundi quesiuit, vidit et muneribus veris et misticis deuotissime adorauit et honorauit. et prout ait Gregorius: Sicut nobis omnibus profuit quod post resurreccionem domini Thomas eius vulnera digitis palpando explorauit et de nobis omnis dubietatis vulnus amputauit, sic ad instar (Sicut—instar om. in C CC) nobis omnibus profuit quod hij reges et hec gens (C CC hee gentes) eiusdem domini nostri infanciam quesiuit (C CC quesierunt) et oculis vidit et deuotissime muneribus adorauit et probauit. [9] C CC non [10] om. here [11] ap. domini eciam (e. om. in CC) [12] in partibus illis predicabant [13] ff. partes Indie, quarum vna pars est longior lacior et maior quam tota pars mundi cismarina. [14] ff. nam ista pars mundi cismarina describitur in illis partibus Orientis non plus quam C continere dietas [15] qua [16] v. et floret [17] C CC Iterum

tolus in India[1] ewangelium[2] predicasset et[3] quamplurima operando miracula plurimos conuertisset: et[4] reperiens in omnibus templis[5] ydolorum stellam cum infantulo et signo crucis,[6] audiuisset*[7] a templorum pontificibus causam istius signi, sicud prius superius dictum est—et de omnibus que tribus Regibus acciderunt, pontifices templorum beatum Thomam informauerunt*: quibus auditis[8] ingenti gaudio et[9] spiritu sancto repletus apostolus[10] ipsius[11] domini Jhesu[12] natiuitatem et[13] infanciam, deitatem et humanitatem, passionem et resurrexionem, quem[14] digitis palpauit[15], fideliter annunciauit[16] et per dei graciam[17] signis[18] et doctrinis ipsos[19] pontifices et quamplurimas gentes ad fidem conuertit et baptisauit, et significacionem[20] huius stelle et crucis et infantis[21] humiliter et diligenter[22] eis[23] declarauit[24], et omnibus[25] ydolis ejectis ipsa[26] templa in honore Christi[27] consecrauit. vnde omnium terrarum et prouinciarum gentes per quas Thomas transierat, audita tali eius fama cum diuersis[28] languidis et infirmis[29] et obsessis* ad eum[30] veniebant[31], quos omnes in nomine Christi[32] signo[33] crucis sanauit, conuertit[34] et baptizauit; qui eciam curati[35] in terris ad quas Thomas

* MS. et aud.

* B informassent

* obcessis

[1] in partibus et regnis Indorum [2] ev. domini fideliter [3] ff. et vniuersas illas insulas et prouincias circuisset et demones signo crucis effugasset et diuersos languores et infirmitates curasset et dominus (P deus) ibidem per eum quamplurima mirabilia (om. in C CC) fecisset et quamplurimas gentes ad euangelium (P dominum) conuertisset, [4] P et; om. in C CC [5] ydolorum templis [6] prout ipsi tres reges in omnibus eorum terris et regnis in eorum templis fieri et sculpere fecerunt et preceperunt quando de Bethleem fuerunt reuersi, [7] ff. vnde cum Thomas a pontificibus templorum et ydolorum audisset et didicisset quod talis stella cum talibus signis eciam (CC et C ex) longis retroactis temporibus in monte Vaus in signum nati regis Iudeorum, prout ex illa fuit (P fuerit) auditum apparuisset et propter hoc ipsi (tres) reges ipsum puerum natum ad (om. in C CC) adorandum cum muneribus quesierunt et miraculose in tredecim diebus in Bethleem leuissime peruenerunt sed multum laboriosissime ad terras et ad regna sua redierunt, et de omnibus que ipsis tribus regibus acciderant et que (que om. in C CC, P que ipsi reges) viderant (et audierant P), ijdem pontifices templorum et ydolorum Thomam per omnia informauerunt. [8] que cum Thomas per omnia audiuisset, extunc [9] C CC de [10] om. [11] ipsis pontificibus et omnibus populis et gentibus ardenti animo [12] domini nostri Ihesu Christi [13] nat. et om. [14] CC et qui C et quia [15] p. incredulus et (et om. in C) explorauit [16] fideliter (om. in C CC) et (om. in CC) ardenter annunciauit et predicauit [17] gracia spiritus sancti [18] s. et prodigijs [19] omnes templorum et ydolorum p. [20] s. et interpretacionem [21] huius signi crucis et stelle ac infantis quem ipsi tres reges quesierunt et muneribus adorauerunt [22] deuote et humiliter [23] om. [24] Thomas exposuit et declarauit [25] et ex omnibus templis simulacris et [26] C CC etiam ipsa [27] ipsius infantis deuote [28] varijs et d. [29] infirmis, languidis [30] ipsum [31] v. et confluebant [32] ipsius infantis [33] et (CC in) signo [34] et ad fidem conuertit [35] et eciam ijdem sanati et curati et (P ac) baptizati

non peruenit[1], per signum crucis varios langwores[2] curabant.

Cum[3] itaque beatus Thomas plurimos conuertisset, baptisasset, ecclesias consecrasset et[4] episcopos presbiteros ac dei ministros ordinasset[5], tandem ad istorum[6] trium Regum regna[7] peruenit[8]: quos adhuc in carne viuentes, sanos et senes[9] invenit[10], exspectacionem iusti Symeonis exspectantes prout dudum fuerant deprecati et[11] responso recepto in spiritu non se videre[12]

* MS. a mortem nisi prius aqua et* spiritu essent renati et de ipso infante quem[13] adorauerunt plenius essent in-

* Initial in B. structi[14]. *cum[15] igitur hij Reges famam actuum, predicacionum et miraculorum beati Thome audiuissent, ipsi[16] cum omnibus suis principibus, nobilibus et vniuerso populo suo se preparantes ad ipsum venerunt. quos beatus Thomas cum ingenti gaudio suscepit[17] et de omnibus que Jhesus[18] fecit[19] et docuit, eis[20] explicauit[21] et[22] de passione et resurrexione ipsius et[23] de baptismo[24] sine quo nemo[25] saluatur, eos plenius informauit, ipsosque[26] cum omnibus suis[27] populis baptisauit[28]; et ipsi[29] mox[30] spiritu sancto repleti[31] apostolo[32] ad predicandum verbum dei sunt adjuncti[33].

[1] peruenerat [2] quamplurimas infirmitates et varios languores [3] new chapter in C CC. Cum itaque Thomas fidem: infanciam passionem resurreccionem et ascensionem et (C ac) euangelium dei (P domini) in ipsis partibus vndique predicasset et quamplurimas gentes ad dominum (et ad fidem P) conuertisset et ydolorum templa destruxisset et in honore ipsius infantis (ipsa) consecrasset [4] et in ipsis [5] o. et instituisset [6] vera ipsorum [7] add. qui domino in sua infancia munera obtulerunt [8] nutu dei se transtulit et p. [9] ac prouecta etate et decrepita sanos [10] reperit [11] et ex hoc [12] eos non videre nec gustare [13] quem itaque quesierunt et cum muneribus a. [14] informati [15] ff. Vnde cum itaque hij tres reges ab omnibus audirent quod quidam homo nomine Thomas ad ipsorum terras et regna peruenisset qui ipsum infantem quem in sua infancia quondam quesierunt et adorauerunt publice predicaret et de ipso quamplurima mira omnibus aperte predicaret et diuersas infirmitates et varios languores in nomine ipsius infantis et signo crucis curaret et demones effugaret, [16] vnde (C vnanimi consensu et assensu) ipsi tres reges (i. t. r. om. in C) licent essent decrepiti (P in decrepitu), ex improuiso iterum se preparabant et cum omnibus eorum regibus (et) principibus et nobilibus et ipsorum regnorum (e. i. r. om. in C) populis ad b. Thomam peruenerunt. [17] recepit [18] Ih. in sua infancia deitate et humanitate [19] fecit gessit [20] om. [21] singulariter explicauit [22] ff. et eius passionem et resurreccionem quem digitis suis incredulus palpauit, in scripturis et prophecijs (P prophetis) docuit plenius et monstrauit, C CC et quomodo Iohannes Baptista dominum Ihesum in Iordane baptizauit et quod in specie columbe spiritus patris super eum mansit (et quomodo—mansit om. in P) [23] et specialiter [24] baptismate Ihesu (P Iohannis) [25] nullus regnum celorum ingredi poterit [26] et ipsos tres reges [27] eorum [28] gracia spiritus sancti b. [29] ipsi tres reges [30] om. [31] igne spiritus sancti sunt repleti et iam [32] Thome [33] in officio sunt iuncti

nam omnibus tribubus et lingwis et populis[1] qui ibi[2] conuenerant[3], omnia[4] que eis acciderant, que viderant et audierant Jhesum duce stella querendo inueniendo adorando et redeundo, fideliter et humiliter exposuerunt; et omnem ipsorum sermonem Thomas, interpretando significacionem eorum que ipsi dixerunt, declarauit, et econuerso omnia que Thomas de passione [et] resurrexione[5] domini predicabat*[6], ipsi Reges de infancia sua[7], prout viderant et audierant, confirmabant. vnde ipsi[8] cum omni exercitu[9] et populo quamplurimo cum beato Thoma montem Vaus ascenderunt[10], et ibidem[11] capellam* cum stella et signo crucis factam in honore huius Infantis[12] Thomas apostolus[13] consecrauit et ibidem[14], qualiter[15] idem Infans in tali signo[16] pro omnium[17] salute fuit[18] suspensus, coram omnibus populis[19] exposuit[20]. et facta est leticia magna in populo. itaque[21] de longinquis partibus ad hunc montem[22] et cappellam populus vtriusque sexus[23] deuotissime peruenerunt: propter quam[24] deuocionem dicti[25] tres Reges nobilissimam[26] et maximam ciuitatem in pede ipsius montis[27] construxerunt[28], quam[29] Seuwa[30] vocauerunt—que[31] est nobilior[32] et dicior ciuitas in omnibus partibus Indie et Orientis vsque in presentem diem. in qua[33] est habitacio domini Indorum, qui presbiter Johannes vocatur, et[34] Thome* Indorum patriarche† &c.

* MS. predicabant

* MS. Capella

* Thomas
† patriarcha

Cap. XXXII[35]. Postquam autem[36] Thomas in

[1] populis tribubus et linguis [2] ibidem tunc [3] aderant et c. [4] ff. a principio vsque ad finem omnia que viderant et audierant et (ipsis) acciderant (et—acc. om. in C) quando Ihesum in sua infancia in Bethleem cum muneribus quesierunt et adorauerunt, per singula fideliter et humiliter exposuerunt (exp. et om. in C CC) et aperte predicauerunt, et omnem ipsorum trium regum sermonem Thomas per exposicionem et interpretacionem significauit exposuit et declarauit. [5] r. et ascensione [6] populis predicauit [7] ipsius [8] ipsi tres reges (glorioso) [9] ff. cum omni exercitu eorum et comitatu et alijs quampluribus populis [10] ad montem Vaus cum b. Thoma se transtulerunt [11] super hunc montem [12] ipsius infantis cuius stella super (eundem) montem (Vaus) apparuit [13] om. [14] omnibus populis [15] CC quare [16] signo crucis quale (P prout) supra stellam apparuit [17] humana [18] voluntarie et spontanee fuerit (C CC fuerat) [19] om. [20] de nouo totaliter exposuit Thomas et predicauit [21] ita quod vtriusque sexus homines, paruuli et adulti qui tunc presentes in comitatu non fuerunt, [22] m. Vaus [23] p. u. s. here om. [24] et propter talem et (ac) tantam [25] ipsi [26] maximam et nob. [27] huius montis Vaus [28] c., fecerunt et ditissime consummauerunt [29] et ipsam ciuitatem [30] P Seuwa, C Sculla, CC Suwella [31] que adhuc nunc [32] maior [33] et in hac ciuitate [34] ac [35] no new Chapt. in C CC [36] Ceterum (C CC Iterum) postquam

istis[1] regnis[2] omnes[3] ad fidem[4] conuertisset[5], tunc[6] ipsos tres Reges archiepiscopos[7] consecrauit. et ipsi[8] episcopos et presbiteros sine macula ex omni populo[9] elegerunt et ordinauerunt* et omnia ydolorum templa in honorem dei et sue matris[10] consecrauerunt, quibus omnibus et alijs dei ministris predia[11] et possessiones large donauerunt. sanctus autem[12] Thomas ipsis[13] et omnibus[14] episcopis et presbiteris ordinem missam celebrandi et verba que dominus in cena in[15] sui corporis et sangwinis consecracione expressit, et dominicam oracionem tradidit et de hijs omnibus eos fideliter instruxit[16], et similiter[17] ordinem baptismi ipsis tradidit[18]. omnibus itaque ibi[19] rite peractis et ad cultum dei et ministerium laudabiliter ordinatis, ad[20] superiores partes Indie ad predicandum verbum dei se transtulit et[21] ibi post plura facta miracula pluribus populis ad fidem conuersis*, martirio vitam, sicud in sua passione[22] legitur, laudabiliter consummauit. et omnes homines[23] qui[24] in illa terra nascuntur, facies[25]* habent ad modum canum formatas, sed non[26] hirsutas[27]; et[28] alia plura specialia in herbis, bestijs et hominibus sunt in vtraque India vsque in presentem diem.

* MS. adoraue-runt

* conuersus

* faciens

[29]Post recessum et decessum beati Thome ipsi[30] tres Reges, iam archiepiscopi facti[31], omnes ciuitates et villas[32] circuibant, in quibus quamplures ecclesias fecerunt[33], in quibus[34] presbiteros[35] et dei ministros ordinauerunt[36]; et relicta mundana[37] vanitate in ciuitate Seuwa[38]

[1] omnibus istis [2] partibus et regnis [3] omnes populos [4] dominum [5] c. et baptisasset [6] extunc eciam [7] in a. [8] et ipsi tres reges archiepiscopi effecti alios [9] ex (C CC in) omnibus populis [10] s. genitricis Marie [11] dona et p. [12] vnde beatus [13] ipsis regibus et archiepiscopis [14] alijs [15] om. in C CC. [16] i. et informauit [17] specialiter [18] dedit et ipsum baptisma nullomodo vnquam debere obliuisci monuit et hortabatur et precepit. [19] ff. et itaque b. Thomas ibidem omnibus populis ad dominum conuersis, P adds et baptisatis et ad cultum dei omnibus dei ministris rite et laudabiliter peractis et ordinatis (all this om. in C CC) [20] ad—conuersis om. in C CC [21] ff. P et ibidem quampluribus populis ad dominum conuersis, C CC P varia mirabilia operatus (P et varijs mirabilibus operatis), vitam ibidem martirio [22] passione eius [23] o. h. vtriusque sexus [24] ff. qui nascuntur in ipsis terris quibus b. Thomas fuit martirizatus [25] naturaliter facies [26] C sed hirsutas valde [27] in presentem diem [28] ff. nam in vnaquaque terra et insula in India semper nascuntur et crescunt et sunt homines herbe et bestie et alia (P pre alijs, C et animalia) specialia (speciales), de quibus per singula longum esset enarrare. [29] new Chapter in C. [30] extunc ipsi [31] in archiepiscopos ordinati [32] gentes ciuitates villas et terras [33] fundauerunt [34] et in ipsis [35] episcopos presbiteros [36] add. quibus predia et possessiones large per omnia contulerunt [37] huius mundi [38] add. quam in pede montis Vaus fundauerunt

perpetuam mansionem elegerunt et cum adiutorio dei et aliorum episcoporum et presbiterorum terras et regna sua in spiritualibus et temporalibus adhuc gubernauerunt[1]; quibus omnes gentes non timore sed amore, non ut dominis sed ut patribus, obediuerunt[2] et eos caritate non ficta dilexerunt.[3]

Cap. XXXIII[4]. Anno vero[5] secundo ante eorum felicem[6] resolucionem ipsi[7] omnes[8] principes et[9] nobiles[10] de regnis[11] suis omnesque[12] episcopos et[13] presbiteros[14] in vnum[15] conuenire[16] fecerunt, iam senio confecti[17]; nec habebant aliquos liberos vel heredes; nec[18] vnquam habuerunt reginas vel concubinas; et[19] firmiter creditur ab omnibus, iuxta[20] libros Indorum, vsque[21] ad mortem eos virgines[22] permansisse, vt[23] sicud fuerunt primicie gencium in fide, ita[24] fuerunt et primicie[25] gencium in virginali dignitate[26], primi[27] ex gentibus virginitatem domino offerentes[28]. conuocatis[29] itaque in vnum omnibus episcopis presbiteris, nobilibus et vniuerso populo, ipsi eos omnes hortabantur ut in fide quam ipsis beatus Thomas predicabat[30], stabiles[31] permanerent, et ut omnes[32] ibidem[33] congregati vnum virum ydoneum eligerent[34] habentem voluntatem in fide dei, qui in[35] loco beati Thome in spiritualibus omnibus[36] preesset et cui omnes populi vnanimiter[37] ut patri obedirent[38], qui eciam in memoriam[39] beati

[1] g. et rexerunt [2] in omnibus et per omnia o. [3] eos d. [4] no new Chapter in C P. [5] C namque [6] felicem eorum [7] extunc ipsi tres reges archiepiscopi ordinati [8] omnes alios reges et [9] om. [10] nobiles (C CC nobiliores) et maiores natu (n. om. in C) [11] terris et r. eorum [12] et omnes alios [13] om. [14] p. et dei ministros [15] in vnum locum [16] c. et conuocare [17] et erant iam longo senio (C CC longeui) et decrepitu (C CC decrepiti) fessi [18] nec, vt communis est omnium illarum parcium consuetudinis [19] et estimatur et [20] ab omnibus libris in Oriente [21] eos virgines fuisse et vsque [22] e. v. om.; C CC sic [23] et asserunt quidam libri quod [24] ita eciam (C C et) [25] C CC primi [26] in v. d. om. in C CC [27] qui eciam domino primi ex gentibus (eciam—gentibus om. in C CC) virginalem dignitatem obtulerunt, prout eciam quidam libri in eorum muneribus que domino obtulerunt, inter cetera ex superfluo exponunt, scil. aurum obtulerunt in signum virginalis dignitatis (C CC deuocionis dignitatis) et castitatis, thus in signum virginalis deuocionis et oracionis, et mirram in signum mortificacionis carnis quam natura negauit, iuxta dictum sapientis sic dicentis In carne viuere sine carne est vita angelica, non humana. [28] In P new Chapter. [29] ff. Cum itaque (hij) tres reges, vt dictum est, omnes reges episcopos et nobiles et omnes populos in vnum fecerant conuenire, extunc omnes hortabantur [30] predicauit [31] st. et fideles [32] et quod ipsi reges episcopi presbiteri et nobiles et vniuersi populi [33] ib. in vnum [34] ff. voluntatem in fide habentem ex omnibus populis ibidem congregatis communi voce (C CC loco) et vnanimi assensu eligerent [35] om. [36] o. populis [37] om. in C CC [38] vt p. in omnibus humiliter ob. [39] honore

Thome patriarcha[1] Thomas ab omnibus deberet[2] appellari et[3] venerari; et post decessum talis[4] patriarche, sic electi, omnes[5] archiepiscopi episcopi et presbiteri in vnum locum conuenientes[6] deberent in locum defuncti secundum suam[7] conscienciam alium in locum eius[8] concorditer eligere[9]; et ipsi tres Reges tali[10] patriarche decimas omnium terrarum suarum[11] in perpetuum[12] assignabant[13]. vnde[14] ipsi tres Reges et omnes alij episcopi et presbiteri et vniuersi populi tunc concorditer elegerunt[15] Jacobum Anthiochenum aduenam, qui ad ipsas partes beatum Thomam fuit secutus[16], cui nomen[17] Thomas imposuerunt. et post[18] Indi illi[19] patriarche, qui Thomas vocabatur, vt nos pape, obediunt vsque in presentem diem &c.

Cap. XXXIV. Ceterum quia ipsi tres Reges[20] heredes non habuerunt, vnanimi[21] consensu omnium populorum[22] ex omni populo ibidem congregato[23] elegerunt vnum[24] strēnuum et illustrem virum qui omnibus regnis et terris[25] suis in perpetuum[26] preesse deberet, ut si aliqui maliuoli[27] patriarcham archiepiscopos[28] episcopos et[29] presbiteros non curarent vel ipsis rebellarent vel[30] a fide apostatarent, per*[31] brachium seculare possent[32] compelli[33]; et illud dominium perpetuum*[34] deberet succedere[35] per heredes[36]; et talis gubernator[37] in temporalibus non rex vel imperator deberet vocari sed presbiter Johannes deberet[38] appellari, quia[39] presbitero nullus sit dignior in mundo, cuius potestate omnibus[40] iustis et iniustis celum clauditur et aperitur et in cuius extensione et manuum[41] eleuacione omnium imperatorum et regum[42] et omnium[43] populorum genua

* B quod per
* B perpetuo

[1] in memoriale sempiternum pat. [2] perpetue d. [3] et ab omnibus [4] talis vnius [5] extunc omnes [6] ff. deberent (C CC debent) in vnum locum conuenire et alium loco defuncti [7] eorum [8] alium—eius om. here [9] add. cui vniuersi populi vt priori per omnia deberent (C CC debent) obedire [10] tunc tali [11] et regnorum [12] perpetue [13] dabant et a. [14] C tunc, CC cum [15] om. here [16] in primum eorum patriarcham concorditer (in P here om., CC pariter) elegerunt [17] mutato nomine nomen [18] post hoc (CC hec) [19] tali [20] Iterum predicti tres reges gloriosi quia (C CC qui) liberos et h. [21] extunc eciam de communi consilio (C auxilio) et [22] p. ibidem congregatorum [23] ex omnibus populis ib. congregatis [24] tunc virum strenuum nobilem et illustrem [25] terris et regnis [26] in temporalibus perpetue [27] m. et malefici [28] om. [29] seu [30] seu [31] quod per [32] ad viam rectam p. [33] cogi et c. [34] perpetue [35] C CC exercere [36] p. h. et durare [37] rector et g. [38] in perpetuum d. [39] nam presbiter Iohannes ex eo vocari deberet quia [40] hominibus [41] manuum et (C CC siue) [42] r. et principum [43] om.

et colla curuantur—et[1] quamplurimas alias[2] dignitates habet[3] idem presbiter Johannes qui est dominus Indorum,[4] et habet dextram dei benedicentem in giro cum stellis ornatam in suis sigillis et vexillis. item idem dominus Indorum Johannes deberet appellari a duobus, videlicet a Johanne ewangelista, qui fuit presbiter et a domino pre ceteris magis dilectus[5]; item[6] [in] honore Johannis baptiste qui dominum baptizauit, quo[7] eciam inter[8] natos mulierum maior nemo surrexit. Igitur[9] hij tres Reges[10] omnibus regibus et principibus[11], episcopis et presbiteris et populis vniuersis[12] Thomam patriarcham et presbiterum Johannem dominos eorum[13] et rectores in spiritualibus et temporalibus in[14] perpetuum assignabant, quibus[15] illi[16] omagium[17] humiliter fecerunt et[18] obediencie[19] eorum se subdiderunt[20]. et sic[21] leti et gaudentes[22] ad propria sunt reuersi; et sic hij duo[23] presbiter Johannes et patriarcha Thomas[24] vsque in hodiernum diem vocantur.

Hijs[25] ita dispositis et ordinatis, hij tres Reges quibusdam principibus de sangwine eorum regali quasdam[26] terras et insulas dederunt et in perpetuum[27] assignauerunt, qui principes de Vaus in perpetuum debere[n]t vocari in memoriale sempiternum—et hec progenies[28] est nobilior, maior et potencior[29] in India et in Oriente

[1] CC propter hoc et, P prout hec et [2] virtutes et alias [3] om. [4] in suis litteris et epistolis specialiter scribit et exprimit in presentem diem. et littere et epistole sue quas regibus et principibus mittit, sunt rotuli inuoluti, in quibus in principio scribit et mandat pro salutacionibus benedicciones omnium puerorum, seruorum (CC suorum) et ancillarum, armentorum (P auium), animalium, agrorum et vinearum, et specialiter vxorum et concubinarum, et omnium que ille rex vel princeps seu homo possidet in domibus vel in campis (P adds cui litteras suas mittit), et secundum quod ille est condicionis cui litteras suas mittit, secundum hoc sibi scribit et demandat pro salutacionibus benedicciones; et habet [5] dilectus et electus [6] item idem dominus Indorum Iohannes deberet vocari (C CC nominari) nomine et honore [7] P cui [8] non surrexit maior (P maior non surr.) inter natos mulierum, prout Thomas ap. per omnia ipsos informauit [9] C CC Iterum, P Ceterum [10] r. gloriosi [11] p. et nobilibus [12] ac omnibus populis [13] in eorum dominos [14] tunc in [15] q. tunc [16] C CC vniuersi populi, P vniuersi reges et principes et nobiles ac vniuersi populi [17] obedienciam et homagium (C CC reuerenciam) [18] et se eorum [19] C CC ducatui P dominacioni, et potestati [20] subiciebant [21] om. [22] l. et g. ac alacri corde super omnia que viderant et audierant (et acciderant) et acta et ordinata fuerant [23] ijdem domini et gubernatores Indorum in spiritualibus et temporalibus [24] patr. Thomas et presb. Iohannes in vniuerso mundo sunt vocati i. h. d. [25] ff. Ceterum (C CC Iterum) hij tres reges de premissis itaque dispositis et ordinatis, extunc alijs p. [26] quamplurimas alias [27] P perpetue hereditarie, C CC iure hereditario [28] et adhuc hec pr. que de Vaus vocatur [29] est m ior et potencior ac nobilior progenies

vsque[1] in presentem diem. hec[2] progenies, ut superius[3] dictum est, in Acon[4] castrum fecerunt, et ex illis quamplures[5] alij principes propter eorum nobilitatem in diuersis terris vxores duxerunt, de quorum semine anno domini Mcclj° adhuc strēnui principes fuerunt superstites in curia romana ambasiatores. sed ut ad propositum redeatur[6].

Cap. XXXV. Cvm itaque omnia predicta[7] per tres[8] Reges essent laudabiliter ordinata[9], ad[10] ciuitatem Seuwa redierunt[11] et[12] duobus annis supervixerunt: et tunc[13] modicum ante festum natiuitatis domini quedam stella[14] super ipsam ciuitatem apparuit[15], per quam resolucionem suam[16] instare intellexerunt, et quod a domino vocarentur[17] omnibus intimabant. vnde ibidem in ecclesia per se[18] regaliter facta tumulum sibi more regio preparari[19] fecerunt et per illud instans festum natiuitatis dominice[20] diuinum officium solempniter peregerunt. et octauo natiuitatis domini die Malchiar[21] diuino officio solempniter celebrato etatis sue anno[22] centesimo decimo sexto coram omni populo inclinato capite absque omni[23] dolore in domino dulciter[23] obdormiuit; cuius corpus alij duo [Reges] cum[24] vniuersis nobilibus et populis cum[25] vestimentis regalibus et pontificalibus[26], cum aromatibus more regali, prout decuit, in tumulum posuerunt. et post hec quinto die,

* MS. que

qui*[27] est festum Epiphanie[28], Balthazar[29] etatis sue anno[30] centesimo duodecimo celebrata solempniter missa coram omni populo absque[31] dolore in[32] domino quieuit; quem[33] iuxta corpus prioris [Regis][34] simili solempnitate[35] posuerunt. et[36] sexto*[37] die sequenti Jaspar[38]

* sexta

[1] om. [2] et hec [3] supra [4] in A. propter diuersa mirabilia que ibidem quotidie et assidue videbantur et audiebantur [5] quamplurimi [6] sed &c. om. in C CC [7] om. [8] ipsos [9] disposita et o. [10] extunc ad [11] ad perpetue manendum tunc se transtulerunt [12] C CC et post receptam (C perceptam) fidei plenam noticiam [13] extunc [14] q. st. noua et rara et insolita [15] om. in CC [16] eorum felicem resolucionem [17] vocabantur [18] ipsos [19] P preparare [20] nat. domini festum [21] extunc M. rex Arabum et Nubie [22] anno et. sue [23] om. in C CC [24] et alij principes et nobiles ac vniuersi populi [25] om. [26] pont. et reg. [27] CC que [28] Ep. domini [29] extunc B. rex Godolie et Saba [30] anno et. sue [31] absque aliquo [32] ibidem in [33] quem tercius (C CC cicius alter) rex et omnes alij principes et nobiles et populi [34] prioris regis defuncti [35] eodem modo et cultu regio in tumulum (C CC tumulo) honorifice p. [36] et non post multum tempus videl. [37] sexto [38] extunc J. tercius rex Tharsis et insule Egrisoulle

etatis sue anno[1] centesimo nono diuino officio deuote peracto coram omnibus astantibus sine dolore alios duos Reges ad dominum sequebatur. qui dum more regio, prout decuit, iuxta corpora priorum duorum[2] Regum ad sepeliendum deferretur, tunc[3] coram omnibus[4] astantibus corpora duorum priorum Regum in sepulchro coniunctim[5] posita tamquam[6] viuentia erecta corpus tercij Regis in medium[7] eorum receperunt: et ita ut[8] in vita sua dilexerunt se, ita[9] et[10] in morte non sunt separati. et stella[11] que ante eorum obitum apparuit, donec[12] corpora eorum inde[13] transferrentur, ut dicunt[14], immobilis[15] permansit.

Cap. XXXVI[16]. Post obitum[17] autem[18] ipsorum[19] deus, qui eos in vita dilexit, post[20] mortem eciam quamplurimum honorauit. nam diuersos[21] homines quicunque*[22] infirmitate[23] vel[24] angustia vel captiuitate[25] tenerentur[26], longe vel prope in terra vel in mari positos, ipsorum[27] auxilium implorantes, per[28] eorum merita[29] euidenter[30] liberauit; ita quod per longinquas partes[31] per terram et per mare populi in maxima multitudine ad eorum reliquias confluebant, et fidem, quam in vita cum beato Thoma[32] predicabant, eciam maioribus virtutibus et signis in morte et post mortem confirmabant; et eorum[33] corpora in[34] sepulchro posita non quasi mortua, sed quasi[35] dormiencia et melius quam in vita colorata omnibus populis apparebant[36], in quibus deum benedicebant[37] et laudabant[38] &c.

* B quacunque

Post multum vero temporis, seminante[39] inimico,

[1] anno et. sue [2] duorum priorum [3] extunc [4] o. populis [5] om.; C om. ad sepel.—posita [6] ff. quodlibet in parte (all this om. in C) cessit (C cesserunt) et corpus [7] C CC medio [8] et itaque hij tres reges gloriosi (C CC g. principes) quomodo [9] C P itaque [10] om. [11] st. rara et insolita [12] quousque [13] Colonie [14] prout dicunt Indi [15] imm. supra ciuitatem (Seuwa) [16] no new Chapter in C CC. [17] decessum et o. [18] om. [19] trium regum gloriosorum extunc [20] ipsos et (P etiam) post [21] div. vtriusque sexus [22] quacumque [23] infirmitate dolore [24] C P et [25] C CC tribulacione, P captiuitate vel tribulacione [26] detinebantur [27] qui auxilium ipsorum trium regum implorabant et deuote inuocabant [28] deus per [29] C CC meritum [30] ev. eos [31] ex longinquis partibus [32] cum b. Thoma in vita [33] ipsorum [34] vestimentis regalibus et pontificalibus in [35] vt [36] apparuerunt [37] benedixerunt [38] laudauerunt [39] ff. cum (itaque C CC) fides christiana in ipsa nobili ciuitate Seuwa et vniuersis partibus et reguis Orientis (itaque P) floreret (C floruit), extunc inimicus omnium bonorum seminauit (P seuit) inter triticum zizania, sc. inter fidem catholicam diuersarum specierum heresim opiniones et errores,

hereses et errores ceperunt crescere, et sic[1] sanctorum reliquie[2] ceperunt remissius[3] et negligencius[4] in reuerencia haberi[5]—nam terre et regna eorum* in fide diuidebantur odiose. et sic* tunc statim eorum[6] corpora, que[7] vsque ad illud tempus quasi dormiencia incorrupta[8] permanserunt, extunc* carnis[9] materia de ossibus rupta[10] soluebatur et more suo in puluerem reuertebatur[11]; et tunc[12] eciam[13] homines de regnis eorum supradictis[14] fide[15] sunt diuisi.

* MS. earum

* MS. &c; the other MSS. et.

* et tunc

Cum itaque vniuersa[16] plaga Orientis ita[17] esset[18] corrupta et heresibus[19] odiose diuisa et propter nimiam distanciam[20] et discordancium multitudinem et potenciam a patriarcha Thoma et presbitero Johanne ab erroribus non posset[21] reuocari, tunc[22] in terris et regnis illis cepit[23] gentilitas reuerti et ydolatria repullulare, vnde[24] in tali miseria homines de regnis istorum trium Regum beatorum nati qui in ipsa ciuitate Seuwa potenter habitabant, sunt in[25] fide odiose[26] diuisi. tunc[27] queuis pars tam ex reuerencia quam ex invidia corpus sui Regis de sepulchro sumpsit, quia cum parte aduersa illud[28] esse et quiescere[29] noluit, et ad loca maiora sue partis reduxit; que ab omni populo, prout olim[30] quando de Bethleem reuertebantur[31] viuentes, cum ympnis et laudibus et reuerencijs maximis sunt recepta et in loculis diuersimode ornatis reuerenter sunt inclusa; et in hijs per tempora longiora permanserunt &c.

Post hec[32] autem[33] circa annos[34] domini ccxxxiiij, dum Constantinus Imperator[35] per sanctum Siluestrum

[1] propter quod tunc [2] corpora et reliquie ipsorum trium regum [3] ab omnibus indulgencius (C CC indigenis) [4] C CC minus (om. et) [5] h. et minus venerari [6] ipsorum trium regum [7] que vt dictum est [8] C CC et inc. [9] eorum carnis [10] eorum (rupta om.) [11] CC vertebantur [12] vnde [13] om. [14] de regnis (C regno) Arabie et Nubie, Saba et Godolie, Tharsis et Insule nati, in quibus ipsi reges regnabant [15] etiam (C CC in) fide [16] (horum) trium regum regna et vniuersa [17] om. in C CC [18] essent, P essent itaque [19] in fide et heresi essent [20] ff. multitudinem distanciam et discordiam et discordancium (et d. om. in C CC) potenciam (C CC per potenciam) [21] possent [22] extunc (etiam P) [23] in hac dissencione cepit [24] C CC et; in—regum om. in C CC [25] et (C eciam) in [26] C CC odiose fuerunt [27] P extunc, C CC et tunc [28] om. [29] quiescere id [30] om. [31] viuentes (C CC venientes) de Bethleem venerunt [32] Cum autem placuit deo quod triticum et semen fidei itaque longo tempore laboratum, quod eciam per zizania seminatum (P in quod zizania itaque fuit seminatum et quod ab hijs) et alijs persecucionibus et impedimentis dudum latitabat in terra, vt (C CC et, P vt etiam) talibus varijs frigoribus et tempestatibus transactis eciam appareret in germine, vnde [33] om. [34] C CC annum [35] gloriosus C. imperator in Occidente

esset[1] conuersus ad fidem et[2] a lepra carnis mundatus[3]; eodem tempore Helena[4], mater eius[5], inter perfidos Judeos in Oriente conuersabatur et[6] Judaica perfidia quasi iam esset* infecta[7], sed mirabiliter inde[8] ad Christum[9] conuersa[10]. que tunc[11] omnia loca[12] que sue humanitatis potencia dominus consecrauit[13], ad laudem dei et confusionem Judeorum humiliter visitabat[14] et deuote[15] honorauit[16], ditauit et amplificauit[17]. vnde postquam ipsa*[18] crucem domini et clauos†[19] miraculose invenit, extunc super eundem locum et montem Caluarie et sepulchrum domini[20], et locum quo tres Marie steterunt et lapidem de sepulchro reuolutum viderunt, et locum[21] quo Jhesus Marie Magdalene apparuit in specie ortulani, super hec omnia loca et alia sancta loca Helena pulcherrimam construxit[22] ecclesiam, in qua hec omnia loca sancta[23] insimul comprehendit et inclusit. et postmodum presbiter Johannes et homines de Nubia nati[24] subtus montem Caluarie ex rupibus[25] et[26] petra durissima* cappellam exsculpere fecerunt, quam in honore trium Regum consecrari[27] fecerunt, in memoriam[28] quod ibidem Malchiar, rex eorum[29], in caligine[30] resedit quando dominum in[31] infancia adorare[32] quesiuit; et vocatur 'cappella[33] Nubianorum ad reges'[34], sed Sarraceni nunc[35] illius cappelle ianuam[36] lapidibus obstruxerunt[37].

* om. in B

* MS. ipsam

† MS. cleuos

* durissimam

Cap. XXXVII. In omnibus igitur[38] locis que dominus humanitatis sue presencia[39] signis vel[40] pro-

[1] gracia dei signis et prodigijs ad fidem esset [2] om. [3] a l. carnis gentilitatis et ydolatrie m. et in nouum hominem vita et moribus in melius esset mutatus [4] P venerabilis Helena [5] sua mater [6] C in [7] i. et corrupta [8] om. [9] dominum [10] add. prout hec omnia in libris de Inuencione s. Crucis plenius reperiuntur. [11] et extunc venerab. Helena quanto magis prius in veteri testamento (et) iudaica perfidia insistebat, tanto magis postmodum in nouo testamento et euangelijs studiosius estuabat et [12] loca sancta [13] que in illis et alijs partibus Ihesus sua deitate et humanitate ac potencia (P presencia) consecrauit, que prius ex suggestione Iudeorum ipsa Helena prophanata et odiosa habuit et contaminata, hec omnia loca Helena postmodum [14] visitauit [15] deuotissime [16] honorificauit [17] ampliauit [18] venerab Helena [19] cr. et clauos domini nutu dei [20] Christi [21] add. quo Ihesus in cruce matrem discipulo commendauit, et locum [22] ecclesiam construxit [23] s. predicta [24] de regno Nubie nati qui in illis partibus Nubiani vocantur [25] rupe [26] CC de [27] C P consecrare [28] memoriale [29] Arabum et Nubie [30] ibidem in caligine et nebula [31] in sua [32] C CC adorandum, P ad adorandum [33] illa capella in partibus il is capella (in—cap. om. in CC) [34] add. in presentem diem [35] nunc prout patet [36] ianuam ipsius capelle [37] ob inuidiam o. [38] Ceterum (CC Iterum, C Cum) in omnibus locis [39] in humanitate sua presencialiter (CC presencia) [40] et

digijs illustrauit[1], Elena[2] ecclesias[3] et monasteria fundauit, et in hijs dei[4] ministros instituit[5], quibus predia et[6] possessiones[7] habundanter erogauit. In loco eciam[8] in quo pastoribus angelus Christum natum[9] annunciauit, ipsa[10] duplicem[11] ecclesiam pulcherrimam construxit, quam 'Gloria in excelsis' vocauit; que[12] ecclesia fuit quondam ditissimum collegium canonicorum, qui ex speciali priuilegio omnes horas canonicas cum 'Gloria in excelsis deo &c.' inceperunt[13] sicud
* so B [nos per]*[14] 'Deus in adiutorium,' et adhuc incipiunt ibidem horas cum 'Gloria in excelsis'[15] &c.

Postquam autem[16] venit[17] Helena in Bethleem ad speluncam et tugurium in quo[18] Christus[19] natus est, in quem locum[20] post Christum[21] nullus[22] homo vel animal intrauit: et in[23] ipso loco tunc Helena inuenit[24] presepium[25] in quo[26] Jhesus infantulus positus[27] fuit, et pannos[28] quibus ibidem involutus[29] fuit, et fenum, et camisiam beate Marie quam in presepe oblita dimiserat[30] cum fugeret a spelunca[31]: hec[32] omnia Helena
* MS. recencia? tum recenter*[33] inuenit sicud[34] ea[35] beata Maria[36] ibidem reliquit[37]. que, excepto presepio, omnia secum in Constantinopolim transtulit et ibidem in ecclesia sancte Sophie reuerenter collocauit; que[38] ibidem vsque ad tempus Karoli permanserunt. qui dum Jherusalem et alias ciuitates Christianorum et Zachariam patriarcham[39] de manibus Sarracenorum eripuisset et per Constantinopolim in reditu pertransisset[40], tunc[41] camisiam beate

[1] consecrauit et i. [2] in ipsis venerab. H. [3] monasteria et ecclesias honorifice [4] patriarchas archiepiscopos et episcopos abbates et presbiteros ac dei [5] i. et ordinauit [6] om. [7] p. et decimas [8] Extunc (C et extunc) et Helena supra locum [9] ang. cum multitudine milicie celestis cum claritate natiuitatem domini [10] om. [11] pulcherrimam duplicem [12] que (CC et) adhuc in omnibus partibus Orientis Gloria in excelsis vocatur in presentem diem, et in ipsa ecclesia [13] CC ceperunt [14] in partibus istis cum [15] in presentem diem [16] Postquam hec ecclesia fuit facta et perfecta, extunc Helena [17] veniens Bethleem [18] C P qua [19] deus homo fuit natus [20] et, vt est supradictum, in ipsum locum (sc.) speluncam et tugurium [21] post natiuitatem Christi vsque ad illud tempus, sicut eciam deo placuit, [22] ex inuidia Iudei (C Iudeorum) nullum hominem vel animal intrare permiserunt, nam ipsum locum pro loco maledicto et prophanato habuerunt et omnem intrantem habuerunt (omn.—hab. om. in CC) pro contaminato [23] et in [24] om. here [25] presepe [26] CC P quod [27] in feno ante asinum et bouem fuit p. [28] et ipsos pannos [29] Ihesus ib. fuit inv. [30] dimiserat oblita [31] quando cum infantulo Ihesu de spelunca fugit metu Iudeorum et recessit [32] hec—reliquit om. in CC [33] tam recenter [34] prout [35] om. [36] virgo [37] oblita dimisit et r. [38] et [39] p. et alios Christianos [40] cum suis exercitibus transisset [41] extunc

Marie et pannos[1] quibus involutus fuit[2] paruulus Jhesus, et fenum[3] pecijt et optinuit; que cum alijs reliquijs quibus ibidem et alibi fuerat[4] honoratus, secum sumpsit et Aquisgrani[5] in ecclesia beate Marie quam ibidem fundauit, honorifice collocauit—que ibidem a Christi[6] fidelibus a[7] longinquis partibus visitantur et honorantur vsque[8] in presentem diem. de[9] longitudine[10] autem et latitudine huius camisie multi[11] mirantur, vnde[12] sciendum quod[13] in partibus [vltramarinis] tam longas et latas camisias mulieres solent habere &c.

Cap. XXXVIII. Svper tugurium et speluncam natiuitatis domini[14] Helena pulcherrimam[15] fundauit ecclesiam opere mosayco, marmoribus[16] auro[17] et vitro[18] regaliter[19] et ditissime ornatam, in[20] modum castri cum[21] propugnaculis factam; sed non est testudinata, sed super ligna et tigna cedrina est[22] plumbo cooperta. et in hac ecclesia ante chorum descenditur ad[23] spelun-

[1] et fenum et p. [2] Ihesus infantulus fuit inv. [3] here om. [4] fuit [5] CC A. i. e. Akne [6] om. [7] C P de [8] om. [9] sed de [10] C P latitudine et longitudine [11] multi homines [12] de quo (CC P qua) est [13] ff. quod in partibus vltramarinis et Orientis nimis multum linum crescit bis in anno, vnde efficitur] annus lineus multum bonus et subtilis et in optimo foro. et in omnibus partibus illis omnia vestimenta virorum et mulierum pro maiori parte sunt linea, et sunt (l. et s. om. in CC) multum longa, lata et larga, et vltra modum alba et munda (et C) propter i..to erabilissimum solis ardorem sunt facta. et specialiter camisie mulierum in quibus aliqua vis consistit, sunt tam longe quod fimbrias omnium aliorum vestimentorum circa tres vel quatuor vel quinque vlnas excedunt; et illa pars camisie que sic excedit, auro margaritis et alijs preciosis secundum facultatem mulieris portantis ditissime est ornata. et dum alicui nobili et diuiti mulieri nascitur filia, extunc mater immediate incipit facere filie tales camisias et linteamina et alia ornamenta ad dotem et ad nupcias necessaria et apta, que vix potest perficere vsque ad tempus filie sue maritacionis et desponsacionis. et dum aliqua sponsa vel nobilis seu dues domina in plateis equitat, extunc aliquis nobilis vel miles seu famulus pedester portat illam partem camisie ornatam suis brachijs extensis; et dum tales domine et mulieres vadunt, extunc recipiunt partem camisie sue anteriorem subtus brachia et posterior pars camisie per aliquem militem seu famulum vel pedissequam leuatur et portatur vtrisque brachijs et manibus extensis. et alie mulieres que non habent camisias tam preciosas et ornatas, hee tamen habent camisias multum lo gas mundas et albas omnia alia vestimenta multum excedentes, diuersis aromatibus et herbis odoriferis fumatas et aqua rosacea lotas, ita quod vbicunque equitant vel incedunt, earum odor et fragrancia per totam plateam sentit ir. vnde camisia beate Marie que est Aquisgrani, secundum communem consuetudinem parcium illarum et secundum staturam tunc temporis hominum videtur fuisse et esse multum breuis et humilis; et in omnibus libris et in partibus illis eciam legitur, quod beata virgo Maria fuerit puella a iquantulum grossa, carnosa et fusca. sed vt ad] ropositum redeatur. [14] Super hanc speluncam tugurium et locum in Bethleem quo deus homo fuit natus, in quo eciam tres reges domino munera obtulerunt, super hunc locum b. Helena [15] nobilissimam et pulcherrimam ecclesiam fundauit [16] et m. [17] et a. [18] sub vitris (om. in CC) [19] diuersimode optime et ditissime et regaliter [20] et in [21] om. [22] CC et est [23] in

cam[1] in qua[2] Christus natus est[3], et[4] non longe ab[5] altari quod ibidem est[6], est presepium[7] trium vel quatuor pedum[8], in quo[9] Christus infantulus fuit reclinatus; et in ipsa spelunca sanctus Ieronymus Paula et Eustochium*[10] sunt sepulti[11]. et in ista[12] ecclesia sunt lxx[13] columpne marmoree[14]; et anno domini M°ccc°xlj° Sarraceni pulchriores[15] columpnas excipere* voluerunt et in templo[16] suo[17] ponere[18]; sed horribili visione perterriti ipsas stare permiserunt. et[19] est ecclesia vltra modum regaliter ornata. in[20] ista ecclesia erat episcopus, et[21] canonici omnes horas canonicas a 'Gloria in excelsis' inceperunt, et in omnibus missis, eciam si essent pro defunctis, 'Gloria in excelsis' decantabant*, et plures alias[22] prerogatiuas hec[23] ecclesia habebat. sed nunc[24] quicunque Christianus hanc[25] ecclesiam vult[26] intrare, dat officiato[27] Soldani[28] duos denarios veneccianos. et nunc Greci sub certa pensione habent[29] chorum et maius altare ad diuinum officium[30] peragendum. In nocte[31] natiuitatis Christi[32] omnium nacionum[33] homines peregrini christiani[34] in ipsa ecclesia conueniunt, et[35] omnia hospicia ciuitatis[36] intus et extra sunt hospitibus[37] plena propter[38] lucrum. et[39] queuis secta[40] Christianorum

* MS. Eustachius

* recipere

* r. deo cantabant?

[1] sp. et locum [2] in quo [3] deus erat homo natus [4] ff. et directe subtus maius altare quod est supra chorum, in ipsa spelunca (CC apud speluncam) est altare in loco in quo deus homo fuit natus, et [5] ab hoc [6] quod—est om. [7] presepe lapideum, vt ibidem est moris (CC in quodam muro), circa trium (CC tres) [8] pedum (CC pedes) longum [9] ff. in quo (CC P quod) b. (virgo) Maria infantulum Ihesum ante bouem et asiuum in fenum posuit pannis inuolutum, et in eodem loco iuxta presepe tres reges dominum adorauerunt et eidem ibidem munera obtulerunt [10] add. nobiles Romane que ex deuocione ibidem cum b. Ieronimo degerunt [11] CC P sepulte [12] ipsa nobilissima et pulcherrima [13] CC P circa LXX, om. in C [14] add. tecta et ligna et alia sustentantes et portantes [15] CC meliores [16] C P templum [17] eorum [18] p. proposuerunt [19] ff. et vltra modum hec ecclesia intus et foris est ditissime et regaliter facta consummata et perfecta. [20] ff. et venerab. Helena in ipsa ecclesia archiepiscopum et canonicos et presbiteros ac alios dei ministros instituit [21] qui ex priuilegio speciali in omnibus missis et eciam in missis animarum Gloria in excelsis deo decantabant et in festiuitatibus omnes horas canonicas cum Gloria in excelsis deo incipiebant, [22] et quamplurimas alias reuerencias et p. [23] habuit hec ecclesia pre alijs et habet prout decet, de quibus per singula longum esset enarrare. [24] Sed postquam terra sancta ad manus et potestatem peruenit Soldani [25] ipsam [26] intrare voluerit [27] CC officiario [28] Sold. ibidem [29] pro se habent [30] o. eorum [31] C In nocte autem [32] domini [33] extunc omnium ydiomatum et linguarum [34] et Christiani qui sunt sub celo [35] et tunc [36] in Bethleem [37] peregrinis intus et extra sunt [38] et propter (hoc CC) lucrum Soldanus exceptis suis officiatis non permittit ibidem nisi Christianos habitare. [39] Ceterum (CC Iterum) omnes Christiani qui ibidem in ecclesia in nocte natiuitatis domini conueniunt, licet in fide et linguis sint odiose diuisi, tamen [40] queuis pars et secta hominum chr.

in ipsa ecclesia habet[1] per se locum pro se[2] deputatum, in quo secundum suum ritum[3] diuinum officium peragit solempniter[4] sicud[5] decet. vnde Latini, qui spectant[6] ad fidem romane ecclesie[7], officium suum[8] peragunt in spelunca in altari et in loco in quo [deus] natus[9] fuit. tunc[10] in ipsa nocte ibi[11] diuersa ydeomata, litterae, cantus[12] et melodie in varijs[13] lingwis audiuntur; tamen nullus homo impedit alium in suo cantu nec deridet[14]. et tunc finita missa[15] 'Dominus dixit'[16], omnes vadunt[17] ad ecclesiam duplicem que 'Gloria in excelsis' vocatur[18], et ibidem[19] celebratur missa[20] que incipit 'Lux fulgebit'[21]. qua[22] finita omnis[23] populus cum[24] gaudio et cantu redit[25] in Bethleem ad summam missam[26]. Et est sciendum quod Judei inter se ex invidia Helenam stabulariam vocabant[27], quia tam[28] nobilem[29] ecclesiam super[30] stabulum tam*[31] vilem locum eis exosum fundauit[32], vnde omni nocte natiuitatis domini tabula de laudibus[33] et meritis venerabilis Helene, digitis[34] beati Ieronymi scripta, iuxta presepe in spelunca pendebatur, que sic incipit: 'Venerabilis Helena fuit bona stabularia, que hic presepe domini sui fideliter quesiuit'[35]. item in festo Epiphanie domini est eciam in illa[36] ecclesia maximus omnium lingwarum et populorum concursus et iuxta[37] presepe in loco in quo tres Reges dominum adorauerunt[38], magnam stellam optime deauratam pendere consweuerunt, que per totum illum diem artificialiter de loco ad locum cum cordis[39] trahebatur et regebatur[40] &c.

* MS. et tam

[1] per se suum habent locum [2] specialem [3] r. eorum [4] faciunt et agunt tunc solemnissime [5] prout [6] se habent [7] ecclesie romane [8] agunt diuinum off. suum [9] quo deus homo fuit n. [10] et tunc [11] om. [12] et cantus [13] v. et diuersis [14] in suo cantu vel aliquo risu vel cachinatu. [15] celebrata missa que incipit [16] ad me [17] extunc vadunt omnes [18] add. vbi angelus domini pastoribus natum dominum annunciauit [19] C P ib. tunc [20] CC celebrant missam [21] add. et iste due ecclesie distant per medium (CC P modicum dimidium) miliare [22] et ibidem (tunc) illa missa celebrata, [23] extunc omnes populi [24] cum magno [25] redeunt [26] add. Tunc in ijsdem ecclesijs omnia euangelia ibidem presencialiter (CC specialiter) leguntur de quibus tunc vniuersa ecclesia catholica de longinquo loquitur et testatur. et tunc vtriusque sexus homines quarumcunque linguarum vel sectarum (CC scolarum) existunt, paruuli et adulti, in ipsa ecclesia per totum illum diem cantant illam antiphonam in latino Hec est dies quam fecit dominus &c., quam in omnibus illis partibus in latino cordetenus sciunt ex vsu. [27] vocauerunt [28] huiusmodi [29] nobilissimam [30] supra [31] et tam [32] f. et edificauit [33] laude [34] de d. [35] C CC et alia quamplurima de meritis et virtutibus ven. Helene in hac tabula sunt scripta [36] ipsa [37] in loco iuxta p. [38] et eidem munera obtuleruut [39] in ecclesia cordis [40] Et de alijs huius ecclesie in Bethleem

Cap. XXXIX. Hijs ecclesijs completis[1] Helena se transtulit in[2] Nazareth, que est ciuitas multum laudabilis[3] et amena in valle florida sita, et non est murata, et[4] domus eius hinc inde sunt[5] disperse: et in ipsa ciuitate eciam magnam et pulcherrimam[6] fundauit ecclesiam[7], in qua episcopum[8] et canonicos[9] posuit[10], quos[11] predijs et possessionibus[12] specialiter ampliauit[13]. et in eadem ecclesia Helena a dextris prope chorum cameram beate Marie conclusit, in qua eam[14] angelus salutauit[15]; et ex ipsa camera nunc facta est capella, in qua est columpna contra quam angelus stetit[16], et eius ymago in columpna sicud in sigillo est impressa. et ante ianuam illius capelle[17] versus orientem est fons de quo
* aqua Maria frequenter aquam* haurire[18] solebat; et ibidem angelus ipsam sepius salutauit et confortauit[19]. ex
* ex ad hoc fonte ad*[20] longinquas partes peregrini aquam afferebant[21], et quamplurimi infirmi ex ea sanitatem receperunt, vnde ob invidiam eum[22] Sarraceni sepius[23] obturauerunt[24]; sed[25] quanto magis[26] ipsum[27] obstruxerunt[28], tanto magis[29] erumpebat; nec Sarraceni ad aliqua adhuc vtuntur ipsa aqua[30]. et in ipsa cappella fuerunt presbiteri[31] qui omni die totum[32] officium diuinum de annunciacione agebant. iuxta[33] hanc cappellam[34] est columpna[35] in qua ab annunciacione[36] vsque in presentem diem signum permansit; et per[37] totum annum quando sol tetigit illud signum ante eius occasum, tunc fuit[38] hora quando Gabriel Mariam

nobilitatibus et (CC nobilibus) consuetudinibus et specialibus priuilegijs et prerogatiuis que hec ecclesia pre alijs ecclesijs prout decet habet, singulariter longum esset enarrare. et qualiter festum Epiphanie ibidem honoretur et celebretur, inferius audietur. [1] Ceterum postquam hee ecclesie itaque essent complete, extunc [2] om. [3] delectabilis [4] et habitaciones eius et [5] sunt hinc inde [6] pulcherrimam [7] eccl. fundauit [8] archiepiscopum [9] et c. et presbiteros et dei ministros [10] instituit et ordinauit [11] et [12] p. quamplurimis [13] ditauit et amplificauit [14] fuit et stetit quando ei Gabriel angelus (C archang.) [15] dominum concepturam (C concepturum, CC concipiendum) annunciauit [16] stetit et reclinauit [17] camere et cap. [18] h. et afferre (P offerre) [19] CC salutabat et confortabat [20] peregrini ad [21] C aufrebant [22] sarraceni ipsum fontem [23] om. in CC [24] CC obtruxerunt [25] et [26] P plus [27] om. [28] P obturabant CC obstruebant C obturabatur [29] CC plus, C P plus et magis [30] add. sed a peregrinis ad longinquas partes affertur et portatur et ex ea varie infirmitates depelluntur (P et pelluntur). [31] speciales p. [32] ff. de dominica annunciacione cum omnibus eius officijs et horis diei et (P ac) noctis cantabant et celebrabant [33] et iuxta [34] c. et cameram [35] c. lapidea [36] a die postquam angelus Marie dominum annunciauit [37] et dum per totum annum sol [38] fuit et est

salutauit[1]. et tempore[2] Christianorum fuerunt in illa[3] cappella[4] speciales ministri, qui[5] quando sol tetigit illud signum in columpna, ter[6] trahebant paruam campanulam[7] que supra columpnam pendebat, et tunc omnes homines cum genuflexione dicebant deuote[8] [ter] Aue maria—et[9] hoc iam[10] per totum[11] mundum in conswetudinem venit[12] quod ante occasum solis[13] ter pulsata[14] campana genuflectentes[15] fideles beatam Mariam salutant. et illa cappella vocatur[16] 'Aue Maria[17].' et in ista ecclesia et cappella[18] omnes[19] hore canonice cum 'Aue Maria' incipiebantur, sicud hic[20] cum 'Deus in adjutorium.' sed[21] nunc in ipsam ecclesiam nobilissimam proiciunt Sarraceni[22] morticinia iumentorum et cadauera pecorum[23], sed cappella seruatur illesa, quia degunt ibi pauperes nobiles Sarraceni, qui vocantur nobiles[24] de*[25] speciali conswetudine, et a peregrino vnum denarium venecianum[26] volunt habere; sed tunc homo cum omnibus rebus suis in omnibus[27] partibus illis est securus. Juxta[28] fines Galilee est mons valde[29] altus, qui dicitur[30] mons Thabor, super quem dominus[31] fuit transfiguratus[32]; super quem[33] eciam Helena pulcherrimum monasterium[34] fundauit et in modum castri turribus et muris[35] firmauit; cuius abbas, ordinis Benedicti, annulo[36] et baculo pastorali et[37] bulla plumbea vtebatur. et occurrit festum[38] transfiguracionis[39] in [die][40] Sixti pape[41], et tunc in Oriente[42] vbique[43] celebratur[44] cum vino nouo[45], et omnes ecclesie

* B de hac

[1] s. et deum de ipsa pro nobis hominem nasciturum annunciauit. [2] temporibus [3] ipsa [4] camera et c. [5] om. [6] qui tunc ter [7] C campanillam CC campanam [8] ter deuote [9] et—salutant om. in CC. C P quia ipsa hora angelus Mariam salutauit, et [10] exinde [11] vniuersum [12] peruenit in cons. [13] solis occ. [14] trahitur [15] et dicitur a fidelibus ter cum genuflectione Aue Maria. [16] v. ibidem et in omnibus partibus Orientis [17] add. et a fidelibus de longinquissimis partibus visitatur in presentem diem, vnde dicunt ibidem et in omnibus partibus illis ad alterutrum (P vnus ad alterum) Eamus pro indulgencijs Nazareth ad Aue Maria (P mariam). [18] et in illa capella et (C est) ecclesia in qua ipsa camera Marie est inclusa [19] CC et omnes [20] in partibus istis [21] sed—securus om. in CC. [22] Sar. proiciunt [23] pecorum cadauera [24] P n. de Hes, C de . . (left vacant) [25] qui ex [26] volunt habere venecianum [27] illis [28] Et ista ciuitas Nazareth est in terra et principatu Galilee sita, et iuxta [29] non magnus sed vltra modum [30] vocatur [31] Ihesus coram discipulis suis [32] add. prout in euangelio continetur. [33] Supra illum montem [34] magnum et pulcherrimum et fortissimum monasterium et claustrum (et c. om. in CC) [35] m. et propugnaculis vndique [36] CC P infula annulo [37] ac [38] semper illud festum [39] t. domini [40] C P ipso die [41] Sixti, Felicissimi et Agapiti [42] in omnibus partibus Orientis [43] om. [44] celebrantur misse [45] om in C

metropolitane et kathedrales in Oriente in honore transfiguracionis domini sunt consecrate, et ipso die ad missam cantatur[1] Dominus dixit ad me[2], Alleluja[3], Hic*[4] dies sanctificatus illuxit[5], Ewangelium[6] Assumpsit[7]. et in ipso die omnes reges principes et nobiles[8] ad dedicacionem sue[9] ecclesie kathedralis conueniunt et omnia[10] eorum vexilla cum armis suis[11] supra ecclesiam[12] ponere[13] faciunt, et omnes populi noctem istam[14] cum gaudio[15] in ecclesijs ducunt insompnem[16] et multum tunc[17] ornant ecclesiam[18] varijs[19] ornamentis. et omnes ecclesie metropolitane et kathedrales in Oriente[20] vocantur ecclesie Sancte Sophie i. e. verbigene[21]. Et distat mons[22] Thabor a Jherusalem ad tres dietas cum dimidia, et inter Jherusalem et illum montem fuit via[23] per quam Jhesus iuit cum discipulis in humanitate, in qua sanauit[24] et[25] docuit, signa[26] fecit et predicauit; et vltra hunc[27] montem et loca inter ea*[29] sita Jhesus[30] in humanitate[31] non processit[32]. et mons[33] superius[34] non est maioris capacitatis quam illud monasterium comprehendit. et ante capcionem Acon Sarraceni hoc monasterium ceperunt[35], a quo[36] castrum fecerunt, a[37] quo Christianis[38] ascensum et descensum prohibuerunt[39], cui nomen Blansegardi[40] imposuerunt[41]. sed nunc et[42] castrum et monasterium[43] sunt destructa[44] &c.

* MS. hec

* B intra

Cap. XL. Cvm igitur[45] venerabilis Helena in omnibus hijs locis[46] ecclesias fundasset et[47] ministros[48] dei in eis[49] instituisset[50] et omnia ad laudem[51] dei rite[52] et

[1] in omnibus ecclesijs in missa (CC P et missis) cantatur Introitus [2] C adds filius meus es tu [3] et Alleluia [4] CC versus Hic [5] om. [6] C P et Ev. [7] Ass. Ihesus discipulos, CC P add suos et ascendit in montem excelsum et transfiguratus et ante eos. [8] u. barones et milites et omnes in ipsa diocesi prelati [9] eccl. sue [10] C CC omnes [11] ipsorum armis [12] sup. eccl. om. in C [13] figere et p. [14] illam noctem [15] in ecclesijs cum (CC in) gaudijs et leticijs [16] CC in solemnem [17] om. [18] ecclesias suas [19] diuersis et v. [20] in omnibus partibus orientis [21] add. et est titulus omnium ecclesiarum cathedralium ibidem quod ad S. Sophiam vocantur. [22] hic mons [23] C P add et non plus [24] om. in CC [25] om. [26] et s. [27] et vlterius quam inter Iherusalem et hunc [29] C P eos [30] om. [31] C P in humanis, CC vt homo [32] iuit vel p. [33] ipse mons Thabor [34] desuper [35] c. et occupauerunt [36] et ex eo [37] contra quos Christiani in pede montis aliud castrum fecerunt, a quo [38] Sarracenis [39] defenderunt [40] P blansegarda, CC blansagarda [41] add. et ex illo castro et (CC castri) nomine maxima et nobilis progenies surrexit qui ibidem nobiles de Blansegarda vocantur in presentem diem. [42] illud [43] m. super montem [44] d. et deserta. sed vt ad propositum redeatur [45] itaque [46] in l ijs et in omnibus locis quibus ei expedire videbatur [47] eccl. fund. et om. [48] archiepiscopos episcopos abbates presbiteros ac alios dei ministros [49] om. [50] i. et ordinasset [51] l. et honorem [52] rite perfe te

laudabiliter perfecisset, tunc[1] ipsa de corporibus[2] trium Regum cepit anxie cogitare et ad[3] prouincias que iuxta[4] Indiam adhuc romano imperio permanserunt, cum maximo[5] comitatu se transtulit. in quibus omnia ydola[6], prout ibidem ydolatria[7] repullulauerat, potenter[8] destruxit et pro hijs ecclesias[9] et monasteria fundauit, in quibus ministros[10] ad cultum dei ordinauit; et fidem[11] in partibus illis multum exaltauit et amplificauit. ad quam omnes Christiani[12] vnanimiter confluxerunt[13], quia[14] audierant quanta[15] per eam[16] dominus[17] in[18] invencione sancte crucis et clauorum et[19] camisie beate virginis[20] esset[21] operatus, et multum de hijs[22] gratulabantur*[23], infideles[24] vero et heretici confundebantur. in quibus[25] partibus multis ecclesijs[26] fundatis et[27] reparatis[28] et[29] christicolis in fide confortatis[30], ipsa[31] Helena de corporibus[32] trium Regum[33] cepit diligenter inquirere[34], et cum de ipsorum[35] regnis, vita et gestis[36] fuisset plenius informata[37], studiosius[38] de ipsorum corporibus cepit cogitare. cuius desiderium adimplens[39] omnipotens dominus*[40] ipsorum trium Regum corpora[41] sibi[42] demonstrauit. quorum duo[43], sc. Malchiar et Balthazar, a patriarcha Thoma et domino Indorum presbitero Johanne et alijs[44] princi-

* B sibi congrat.

* r. deus

[1] extunc [2] c. et reliquijs ipsorum t. r. qui dominum ibidem adorauerunt et ei munera obtulerunt [3] ad terras et [4] circa [5] m. et nobili [6] templa et aras ydolorum [7] y. et gentilitas [8] CC prout potuit [9] in laudem et honorem dei e. [10] ff. archiepiscopos episcopos et abbates ac alios dei ministros instituit et ordinauit et cultum dei in omnibus illis partibus in omnibus et per omnia reparauit et amplificauit [11] ff. et fidem christianam que (CC quam) in illis partibus prius detestabatur, tunc multum honorauit Helena, exaltauit et glorificauit [12] tunc omnes Christiani et Catholici [13] venerunt et c. (et c. om. in CC) [14] nam [15] quanta mirabilia et magnalia [16] om. [17] deus [18] de [19] ac [20] add. feni et pannorum quibus deus in sua humanitate et infancia fuit inuolutus [21] per ipsam venerab. Helenam fuerat (CC fuit) o. [22] in quibus Helene vnanimiter [23] congratulabantur et in fide confortabantur. [24] ff. et Iudei et gentiles, ydolatre et heretici de hijs multum dolebant et confundebantur [25] et extunc eciam in ipsis superioribus p. [26] quamplurimis eccl. et monasterijs [27] vndique et [28] add. et in hijs dei ministris de nouo institutis [29] et omnibus [30] C confirmatis [31] extunc venerab. [32] c. et reliquijs [33] r. beatorum (CC bonorum) [34] cepit inquirere et diligenter investigare [35] ipsorum trium regum r. [36] et ipsorum vita et gestis et (om. in CC) per ipsos reges factis et ordinatis [37] Helena plenius fuisset instructa et informata, [38] ff. extunc de ipsorum corporibus et reliquijs cepit studiosius et ardencius cogitare et diligencius laborare. [39] implens [40] o. deus qui semper prope est omnibus inuocantibus eum in veritate et qui (CC quia) prius ipsi Helene crucem suam ac clauos sub terra profundissime absconsa (C absconsos P absconsam) reuelauit, ipse (P ipsi) Helene et (P etiam) [41] corpora et reliquias t. r. beatorum [42] om [43] duo corpora [44] al'jis illarum terrarum et parcium

pibus et prelatis miraculose[1] et studiose impetrauit; et quia tunc pro parte romano imperio pertinebant et omnes audierant[2] quanta magnalia[3] dominus[4] per Helenam fuisset operatus, sibi ipsorum duorum Regum corpora benigne et reuerenter tradiderunt[5]. corpus vero Jaspar tercii regis Nestorini heretici[6] de regno ipsius Jaspar[7] nati sub sua[8] potestate habuerunt, qui[9] in sua heresi[10] perdurantes, vsque ad[11] sanguinem dare restiterunt[12] ob invidiam et negauerunt: nam ad[13] insulam[14] Egriseule, de qua Jaspar eciam rex Insule vocabatur, ad locum forciorem[15] illud[16] transtule-
* B sed runt et secretissime absconderunt. et *[17] beata Helena[18] per multos solempnes legatos muneribus[19] et precibus importunis multum[20] apud potenciores Insule[21] ordinauit et[22] obtinuit quod[23] corpus beati[24] Thome apostoli, quod eciam[25] ibidem impetrauerat, pro corpore Jaspar[26] commutauit[27]—et idem[28] corpus beati[24] Thome Nestorinis est bis ablatum et certis[29] causis ipsis tociens[30] restitutum; sed vsque[31] in presentem diem est commune[32] vaticinium apud eos[33] quod adhuc[34] tercia vice debeat eis idem corpus auferri et Coloniam[35] transferri et apud tres Reges[36] permanere[37].

Cap. XLI. Cvm[38] itaque corpus Jaspar tercii regis et Ethiopis[39] de Insula portaretur[40], tanta[41] odoris fragrancia[42] ex eo[43] exiuit quod homines[44] de[45] longinquo venientes[46] odoris[47] illius suauitate reficiebantur. Tunc[48] ipsa[49] venerabilis Helena ipsa trium Regum

[1] ad amplificandum honorem dei et diuinum cultum mir. [2] vnanimiter audierunt et sciuerunt [3] mira et m. [4] deus [5] t. et dimiserunt [6] her. om. in CC [7] I. regis [8] eorum [9] et [10] nequicia et h. [11] C P dudum vsque ad, CC suum [12] resisterunt [13] id (CC illud) ad meliorem et forciorem et maiorem [14] insulam Indie nomine [15] ad—forciorem om. [16] suum corpus [17] om. [18] Venerabilis Helena habitis itaque (CC dum i. habuit) duorum regum corporibus (CC corpora), nolens (P volens) ipsos tres pati diuisos (P habere indiuisos) [19] prec. imp. et mun. [20] multis [21] i. et ipsorum Nestorinorum [22] ord. et om. in CC [23] CC et [24] om. [25] tunc eciam (C CC et) [26] I. tercij regis [27] dedit et permutauit [28] idem ipsum [29] et ex certis [30] totidem [31] om. [32] adhuc est commune [33] in omnibus partibus illus [34] adhuc corpus Thome ap. [35] Colonie apud trium regum corpora [36] et ibidem perpetue p. [37] prout adhuc inferius audietur. [38] Ceterum dum [39] Ethiopis tercij regis [40] p. et alijs duobus (C duorum, om. in CC) regum corporibus iungeretur [41] extunc talis et tanta [42] f. et suauitas [43] ab eis [44] omnes [45] a [46] om in CC [47] ff. P C suauitatis odore replebantur et reficiebantur et senciebant (C senciebantur), CC suauitatem senciebant et ipso odore replebantur. [48] Et extunc [49] om.

corpora in loculo ditissimo Constantinopolim[1] cum maxima exultacione et reuerencia cum alijs diuersis reliquijs quas impetrauerat[2] transportauit, et ab omnibus populis ibidem ad hoc specialiter congregatis[3] cum ympnis et laudibus honorifice[4] sunt recepta et in[5] ecclesia sancte Sophie veneranter[6] collocata[7]. Est autem[8] ecclesia sancte Sophie in Constantinopoli multum[9] pre omnibus ecclesijs in mundo lata et magna[10], ita quod nauis magna omnibus velis suis explicatis et extensis posset[11] in ea commode se vertere et girare[12]. quam Constantinus fundauit et omnes[13] maximas marmoreas columpnas cum adiutorio dei cum infante solus leuauit, et diuersis ornamentis[14] decorauit. et in ipsa ecclesia est* tunica domini inconsutilis, et clauus domini, * MS. et et pars columpne ad quam dominus[15] fuit ligatus et flagellatus, et quamplurime alie[16] reliquie venerande, de quibus Grecis non est cura. et temporibus sancti Ludwici, regis Francorum[17], adhuc corona domini[18] spinea erat in ea[19]: et tunc temporis Thurci et Sarraceni Constantinopolim et regnum[20] Grecorum multum destruxerunt et Imperator[21] auxilium sancti Ludwici tunc[22] implorauit, qui multa perdita et deuastata cum auxilio dei recuperauit; cui[23] pro suis expensis Imperator[24] coronam*[25] domini[26] spineam tradidit et obligauit; * corona que[27] cum Grecorum maxima lamentacione et Francorum exultacione in crastino beati Laurencij ad nauigium fuit deducta[28] et ad villam Parisiensem translata —quam Greci adhuc recuperare sperant[29]. ceterum in hac ecclesia sancte Sophie magna stat* columpna mar- * B fuit morea, supra quam stetit*[30] ymago imperatoris equestris * r. stat enea[31] optime deaurata, et habet pomum aureum[32]

[1] in maiorem et nobiliorem filij sui ciuitatem quam fundauerat, Constantinopolim, que est caput Grecie [2] hinc inde impetrauerat et congregauerat [3] c. et conuocatis [4] prout decuit multum h. [5] ibidem in [6] reucrenter [7] C P c. et ab omnibus venerata. [8] Et est sciendum quod [9] est vltra modum [10] multum magna et lata [11] in ea se posset [12] add. et ipsa ecclesia vocatur ibidem ecclesia (voc—eccl. om. in CC) S. Sophie quod in Greco dicitur verbigene, et, vt supradictum est, omnes ecclesie metropolitane et cathedrales in oriente ad S. Sophiam vocantur. [13] eius [14] diuersis alijs pluribus ornamentis [15] Ihesus [16] CC P a. et diuerse [17] CC Francie [18] om. [19] in ea remansit [20] imperium [21] i. tunc [22] om. [23] et [24] tunc i. S. Lodewico ipsam [25] ipsam c. [26] om. [27] CC et [28] ducta [29] sp. in presentem diem [30] stat [31] CC erea [32] om.

rotundum more imperiali[1] in sinistra, sed[2] Sarracenis rebellibus[3] contra orientem quasi minans dextera: et subtus[4] hanc columpnam venerabilis Helena trium Regum corpora collocauit[5]; que[6] extunc a longinquis terris[7] ab omnibus populis sunt humiliter[8] visitata et longo tempore venerata, et ad eorum reliquias confluentibus deus dona sue misericordie multimode est largitus et per ea[9] multa miracula[10] operatus: nam omnes qui eorum[11] auxilium in fide et deuocione implorabant[12], a quacunque tribulacione in terra vel in mari detinebantur, deus eorum meritis[13] liberauit.

Post obitum[14] gloriosi Constantini et venerabilis Helene, Juliano Apostata regnante, extunc ydolatria[15] repullulauit et grauissima persecucio gladij in Christianos[16] longo tempore exsurrexit[17]. qua[18] persecucione[19] cessante, tunc[20] in vniuerso mundo incepit alia[21] persecucio hereticorum et scismaticorum*[22]; et ipsa persecucio et error[23] fertur durior fuisse et maior[24] persecucione gladij anteriori, ut fides katholica[25] tamquam triticum cribraretur, ut nullus[26] puluis erroris[27] in ea decetero remaneret. et in hac tribulacione Greci[28] ab ecclesia romana in quibusdam[29] articulis[30] recesserunt et sibi proprium patriarcham elegerunt et prefecerunt[31], cui[32] ipsi sicud[33] nos pape[34] obediunt[35]; et in hac tempestate corpora[36] trium Regum absque aliqua reuerencia et in nullius [cura] permanserunt. vnde dominus Greciam et Armeniam tradidit in manus Sarracenorum et Persarum, qui has terras multum destruxerunt. quas Mauricius*, primus Imperator

* MS. cismat.

* MS. Martinus

[1] C P temporali [2] et [3] contra orientem rebellibus Sarracenis [4] iuxta et subtus [5] in loculis diuersimode ornatis honorifice specialiter collocauit [6] Et cum ista trium regum corpora in hac ecclesia et (CC P in) ciuitate itaque essent collocata [7] t. et partibus [8] humiliter et deuotissime (CC deuote) sunt [9] CC eos [10] CC mirabilia [11] in fide et deuocione eorum a. [12] C implorant [13] m. deus [14] o. et decessum [15] y. et gentilitas [16] Ch. et martires [17] temporibus longis durauit (om. in C P) prout in passionibus diuersorum martirum et alijs libris plenius continetur [18] et ipsa [19] p. gladij contra martires [20] extunc cepit [21] alia de nouo [22] sc. diuersorum errorum contra catholicos et fideles [23] pers. hereticorum et errorum [24] C immanior, CC amarior, P inhumanior [25] christiana et catholica [26] C P nulla [27] errorum [28] add. licet habuissent quamplurimos sanctos et egregios doctores et romanos pontifices de Grecia natos, tamen ab [29] om. [30] a. fidei, prout inferius audietur [31] pref. et eleg. [32] cui ab illo tempore in omnibus et per omnia [33] vt [34] domino pape [35] vsque in presentem diem obediuerunt [36] c. et reliquie

Romanorum ex* Grecis, cum auxilio Mediolanensium recuperauit, vnde, pro[ut][1] fertur*, eiusdem Imperatoris consilio ipsa trium Regum corpora cum alijs reliquijs postmodum fuerunt translata. et legitur quod Manuel, Grecorum Imperator, Eustorgium*, virum religiosum et prudentem, nacione Grecum, in legacione Mediolanum misit, qui[2] prudens erat et apud Imperatorem potens[3], quem[4] in archiepiscopum[5] Mediolanenses elegerunt: et[6] ipsorum precibus et incitacione ipsa trium Regum corpora, de quibus tunc nullus curauit[7], ab Imperatore impetrauit et secum[8] reuerenter portauit[9] et in ecclesia speciali, que nunc est fratrum predicatorum, cum ympnis et laudibus cum omni populo honorifice collocauit; vbi eciam[10], sicud in locis et temporibus prioribus, deus multa miracula eorum meritis est operatus &c.

* MS. Et

* profertur

* Eustragium

Anno vero domini M° c°xliiij° ciuitas Mediolanensis Friderico primo Imperatori[11] rebellauit: quam Imperator destruere proponens[12] circumvallauit; vnde nobiliores[13] et maiores in ciuitate paucis scientibus ipsa[14] trium Regum corpora secretissime absconderunt. cum autem[15] Imperator auxilio Reynoldi[16] archiepiscopi coloniensis et[17] aliorum principum[18] ipsam expugnasset, tunc[19] Reynoldus archiepiscopus coloniensis pallacium Assonis[20] de Turri[21], quem Imperator pre omnibus[22] exosum habuit, cepit et intrauit et ad manus suas optinuit. qui dominus Asso ad[23] archiepiscopum secrete accedens securitate accepta promisit quod si sibi graciam Imperatoris impetraret, corpora trium Regum cum alijs reliquijs abscondita sibi vellet demonstrare.

[1] prout [2] CC quia, C et quia, P et [3] et—potens om. in CC [4] C P ipsum [5] CC episcopum [6] ff. CC Reuersusque ad regem (!) pecijt vt quoddam iocale secum ducere posset, sed quale, non expressit; sed postquam an(n)uit, nominauit corpora Regum: que apud imperatorem impetrauit [7] C P multum curauit [8] secum (CC sic ipsa) Mediolanum [9] transportauit [10] ff. eciam deus ob (P per) ipsorum merita locis temporibus (l. t. om. in CC) prout in locis prioribus multa miracula et virtutes est operatus. [11] CC imperatori primo [12] proposuit et [13] meliores nobiliores [14] CC ipsorum [15] et cum [16] CC P Reynaldi, C Reginaldi [17] et—Coloniensis om. in C [18] CC P p. et dominorum Mediolanum obsedit cepit et expugnauit [19] CC P extunc [20] domini Assonis [21] C decurri CC decurij [22] alijs omnibus [23] ff. secretum accessum ad Reynaldum (P Reynoldum) colon. archiepiscopum pecijt. qui dum securus et secrete ad archiepiscopum venisset, ipsum pecijt vt si sibi graciam apud imperatorem posset et vellet impetrare, extunc sibi trium regum corpora cum alijs reliquijs vellet dare et abscondita demonstrare.

quod cum archiepiscopus[1] perfecisset[2], ipsas[3] reliquias sibi demonstrauit. quas cum habuisset, statim[4] per suos secreciores[5] et fideliores Coloniam direxit[6]; quod postmodum[7] Imperatori intimauit[8], et tunc primum ipsas reliquias ab Imperatore impetrauit[9]—et distulit Imperatori prius dicere[10], quia[11] ipsas reliquias venerandas dubitauit impetrare[12]. et tunc[13] archiepiscopus ipsa trium Regum corpora cum alijs reliquijs [Coloniam][14] publice et honorifice transtulit, et ab omni populo cum ympnis et laudibus sunt[15] recepta et[16] in ecclesia sancti Petri reuerenter[17] collocata[18]; per quas ibidem dominus[19] vsque in presentem diem plurimas virtutes operatur, et a[20] diuersis populis a[21] longinquis partibus devote visitantur et venerantur[22] &c.

In qùali autem[23] et quanta reuerencia hij tres Reges[24] habeantur in omnibus partibus Orientis[25], est[26]

[1] Reynaldus archiep. colon. [2] fecisset et perfecisset [3] ff. extunc sibi ipsas (C omnes, om. in CC) reliquias dedit et demonstrauit. [4] extunc [5] fid. et secr. [6] statim versus Coloniam direxit et destinauit [7] C post modicum [8] indicauit [9] postulauit pecijt et impetrauit [10] indicare [11] nam [12] se posse impetrare [13] et extunc [14] C CC Colonie [15] om. [16] om. in C P [17] ibidem (CC ib. sunt) rev. [18] C P colocauit [19] ff. deus ibidem quamplurima mirabilia et virtutes in presentem diem operatur [20] a principibus et nobilibus et (CC de) [21] ff. deuote venerantur et a longinquissimis terris (et) partibus et prouincijs cum maximis reuerencijs queruntur et visitantur. [22] add. Legitur enim (CC eciam) in quibusdam libris quod postquam ipsorum trium regum corpora de Constantinopoli in Mediolanum et de oriente in occidentem fuerunt translata, quod tunc omnium hereticorum et scismaticorum errores et opiniones quibus Lumbardia Tuscia et Apulia et vniuersa terra fuit infecta, per declaracionem et exposicionem trium munerum que ipsi reges domino obtulerunt, fuerunt confusi et convicti (CC comminuti) ac funditus (destructi CC) prout sequitur adnichilati (om. in CC). In auro thure et mirra: per ista trium munerum genera (CC ista tria munera gloriosa) in vno eodemque Christo diuina magestas et regia potestas et humana mortalitas intimatur. Thus enim pertinet ad sacrificium, aurum ad tributum, et mirra ad sepulturam mortuorum. Omnia hec sancta fides Christo veraciter offerre non desinit, dum vnum eundemque verum deum, verum regem, verumque hominem credit. In oblacione thuris confusus est Arrianus qui soli patri sacrificium offerre contendebat; in oblacione mirre confusus est (Arrianus—est om. in CC) Manicheus qui Christum vere mortuum pro nostra salute non credebat; in auro simul vterque (CC vtrique) confusi sunt, quia (om. in CC) Manicheus de (CC qui de) semine Dauid secundum carnem natum non credit regem, et Arrianus deo vnigenito naturalem nititur (dare) seruitutem (CC et Arianus vel Arrius qui negat in diuinitate filium patri coequalem); proinde (CC idcirco) non experietur regem a quo per fidem regatur, sed a quo (non—quo om. in CC) pro infidelitatis crimine puniatur (CC puniantur) quia ab vno diuinitas et ab altero veritas carnis denegatur. In eisdem et (P Item in hijsdem etiam) muneribus confusus est Nestorinus qui Christum in duas personas diuidere nititur, cum videat magos non alio (CC alia) deo (et) alio (CC alia) homini (sed vni deo homini CC) eadem munera suppliciter obtulisse; non ergo diuidatur in personis qui non est diuisus in donis; propterea vnus idemque (deus CC) istis muneribus adoratur, vt vnus idemque deus et homo cognoscatur. [23] Ceterum (CC Iterum) in quali [24] r. qui domino munera obtulerunt et honore [25] terris et prouincijs in oriente et ab omnibus regibus principibus et nobilibus et omnibus populis ibidem venerentur (v. om. in CC) [26] CC cognoscitur et

sciendum quod presbiter Johannes, dominus Indorum, et omnes reges sub eius imperio, et rex Georgie superioris et rex Georgie[1] inferioris et omnes alij reges christiani, hij omnes in die Epiphanie sicud in die coronacionis ipsorum vestimentis[2] et ornamentis regalibus induti in honore trium Regum beatorum tribus vicibus in missa[3] offerunt[4]: videlicet in introytu misse, offertorio, et communione offerunt aurum thus et mirram, cum maxima humilitate et deuocione; et alij nobiles[5] et principes quiuis pre alio se ornat, prout est maioris nobilitatis et facultatis, et eciam ter[6] in missa offerunt.—Item[7] in quanta[8] reuerencia et* honore habeantur hij [tres] Reges beati ab omnibus scismaticis*[9] et hereticis in omnibus partibus[10] Orientis qui adhuc ibidem permanserunt[11], est sciendum[12] quod in omnibus[13] partibus Orientis et vltramarinis fides christiana inter[14] diuersarum parcium et hominum sectas est diuisa, secundum hos[15] homines quorum nomina sequuntur[16]: Nubiani, Soldini[17], Nestorini, Latini, Indi, Armeni, Greci, Siriani, Georgiani, Nycolaite[18], Jacobite, Copti*[19], Ysini[20], Marroni[ni]et Mandopolos, et[21] hij omnes proprias ibi habent terras, regna et principatus. et vocantur Latini quia (!)* missas, horas canonicas[22] et diuinum officium legunt[23] et agunt in Latino sicud in partibus[24] istis: sed multum solempnius diuinum[25] officium peragunt in die Epiphanie quam in partibus istis, et cantant* Ewangelium in[26] missa[27] per notas[28].

Item Nubiani sunt homines de regnis[29] Arabie[30] nati*[31]: hij[32] pre ceteris Christianis in fide stabiles per-

* MS. in

* MS. cismaticis

* Copcii

* so also B; r. qui?

* MS. cantat

* nam

[1] sup.—Georg. om. in CC [2] ff. vestimentis regalibus et alijs ornamentis in honore trium regum beatorum sunt induti (C P ornati) et coronati et tribus vicibus [3] missis [4] offerunt (CC offeruntur) oblaciones [5] principes et nobiles [6] offerunt ter in missis oblaciones [7] CC Item notandum est [8] ff. in quali et quanto (C quanta) honore et reuerencia hij t. r. gloriosi habeantur ab [9] hereticis et scismaticis [10] prouincijs et p. [11] degunt et p. [12] CC et sc. est [13] in oriente (et) in omnibus partibus vltramarinis [14] ff. in diuersas partes et hominum sectas [15] om. in CC [16] subsequuntur [17] C P Soldani [18] Iacobite Nicolaite [19] C Copsi [20] C CC Ysmini [21] ff. Et (om. in C) ex hijs omnibus Christianis ibidem super omnes predictos homines et hereticos, preter in ipsorum hereticorum proprijs terris et regnis, quidam (so P, CC Indi, om. in C, read Latini) semper habent principatum, et vocantur ibidem propterea Latini [22] can. om. [23] cantant et l. [24] C temporibus [25] in die Ep. diuinum [26] in—notas om. in CC [27] C P missis [28] C P per notas (C notam) specialibus melodijs [29] C regno [30] et Nubie (C Indie) in quibus regnauit Melchior qui domino aurum obtulit [31] C nato, om. in CC' [32] C P et hij; hij—obtulit om. in CC

manserunt et sicud Malchiar rex[1] eorum domino aurum optulit, ita[2] omnes[3] Nubiani ipsum in fide splendide sunt secuti nec[4] vnquam aliqua heresi potuerunt corrumpi, et in omnibus partibus illis pre alijs Christianis habent prerogatiuas. et quocunque pergunt[5], tendunt*[6] insimul in turmis[7], et in omnibus locis Christianorum[8] ob specialem reuerenciam habent per se ecclesias[9] et cimiteria, in quibus specialiter sepeliuntur, sicud Frisones Aquisgrani. horum[10] presbiteri cum coronis aureis vel deauratis, secundum eorum facultatem, ad altare reuerenter[11] coronati accedunt, quia[12] tres Reges coronati domino munera obtulerunt.

* B tendunt pergunt

[Item] Soldini sunt homines de regnis Godolie et Saba[13] [nati] : hij pro parte in fide fuerunt corrupti per[14] quendam hereticum, Soldinum nomine, et habent se pro parte ad ritum Grecorum et partem [habent] heresis, et vtuntur litteris caldaycis et habent[15] proprium ydeoma. in[16] hijs fides per heresim non est totaliter abolita, licet[17] aliqualiter sit corrupta. et presbiteri eorum cum auro, dyaconi[18] cum thure, subdyaconi[19] cum mirra cum[20] celebrare volunt ad altare accedunt, in[21] memoriam munerum trium Regum.

Porro[22] homines[23] de regno[24] Tharsis et insule Egriseule[25] [nati] Nestorini vocantur, nam a quodam heretico,

[1] dominus rex [2] itaque [3] Nubiani homines de eius regno (CC P regnis eorum) nati (CC natum) ipsum [4] ff. nam sicut aurum in camino ignis positum non minuitur nec aliqua erugine vel (er. vel om. in CC) rubigine potest consumi, sic isti homines Nubiani aliqua heresi non poterant corrumpi; vnde specialiter ibidem Nubiani vocantur et in omnibus partibus ibidem Christianorum volunt exinde pre alijs habere prerogatiuam et habent pre alijs Christianis in honore sui regis in presentem diem. [5] tendunt [6] insimul pergunt (C pergunt insimul) [7] om. in CC [8] et ob spec. rev. in omn. locis Chr. [9] eccl. speciales [10] Et horum [11] coronati accedunt reuerenter [12] ff. et hoc faciunt in signum trium regum qui domino coronati munera reuerenter obtulerunt. [13] add. in quibus regnauit Balthazar qui domino thus obtulit nati [14] ff. et a quodam heretico nomine Soldinus peruersi [15] habent per (P pro) se [16] ff. et hij in partibus orientis inter ceteros et pre ceteris Christianis non habent talem et tantam reuerenciam et prerogatiuam (et pr. om. in CC) sicut Nubiani, nam ipsi (Mss sicut ipsi) fidem plene non custodierunt nec (CC seu) seruauerunt; sed, sicut Balthazar, dominus rex eorum, domino thus obtulit cuius odor in igne quibuscunque alijs mixturis (misceatur tamen C) totaliter non tollitur nisi ipsius odor senciatur et odoretur, itaque tamen ab hijs Soldinis fides [17] licet in ipsis aliquantulum [18] et d. [19] et s. [20] ad altare accedunt dum celebrare missam intendunt [21] ff. et hoc faciunt in signum quod tres reges domino aurum thus et mirram obtulerunt. [22] Ceterum (CC Iterum) [23] P homines Nestorini [24] CC P regnis [25] add. nati in quibus (regnauit om) Iaspar Ethiops qui domino mirram obtulit, in omnibus partibus et terris orientis

cui nomen[1] Nestorius[2], fuerunt corrupti[3], per[4] quem a fide irreuocabiliter et totaliter recesserunt et a nullo vnquam doctore potuerunt a sua peruersitate reuocari. et hij tres Reges in nulla habent[5] reuerencia, sed quando eorum[6] episcopi ordinant sacerdotes, recipiunt ab eis iuramentum quod omnes consiliarios et fautores debeant in omnibus missis suis[7] excommunicare[8] quorum consilio [et] auxilio ipsis corpus Jaspar[9] fuit ablatum. et hij in omnibus partibus Orientis omnibus[10] Christianis sunt exosi[11]; de quorum[12] heresi circa xl regna fuerunt et sunt[13] infecta; et sunt pro maiori parte Ethiopes nigri; et in ecclesijs suis[14] depingunt Christum et matrem eius[15] et beatum[16] Thomam nigros et dyabolos albos, in despectum aliorum[17].

[Item] Indi de regnis presbiteri Johannis [nati][18], sunt boni Christiani, et habent[19] patriarcham Thomam[20], cui ipsi per[21] omnia obediunt sicud nos domino[22] pape, et presbitero Johanni obediunt sicud nos Imperatori vel regi; et horum amborum habitacio est in ciuitate Seuwa, vbi[23] tres Reges decesserunt[24]. et dum istorum Indorum episcopi ordinant presbiteros, extunc benedicunt ignem, in quem ponunt ferrum acutissimum, et cum ipso ferro acuto[25] benedicto feruentissimo scindunt presbiteros quos ordinant per frontem et nasum deorsum vsque ad ossa nuda: hoc[26] faciunt in signum quod spiritus [sanctus] in igne descendit super[27] discipulos; et hijs scissuris in partibus illis presbiteri discernuntur ab alijs[28], sicud hic[29] coronis [rasis][30]. horum[31] presbiteri cum missam[32] celebrant, pendent[33] super altare coronam

[1] nomine [2] C Nestorinus [3] c. et peruersi [4] ff. Hij irreuocabiliter a fide catholica per heresim totaliter recesserunt et apostatauerunt: nam sicut mirra quam Iaspar rex eorum domino obtulit nullis alijs mixturis potest obdulcari (CC obdulcorari), sic hij Nestorini a nullis doctoribus vel predicatoribus ab eorum heresi nunquam potuerunt nec adhuc possunt (P poterunt) reuocari. [5] habent penitus [6] ff. episcopi eorum consecrant et ordinant presbiteros, recipiunt (C illi presbiteri recipiunt) ab eis sacramentum [7] eorum [8] anathemizare et e. [9] I. regis [10] omnibus alijs [11] e. et despecti [12] et eorum [13] et sunt om. [14] eorum [15] suam matrem et tres reges [16] sanctum [17] add. prout inferius plura de ipsis audientur. [18] nati [19] C P habent pro se [20] qui Thomas vocatur [21] in omnibus et per [22] domino—nos om. in C [23] P in qua, C de qua, CC qua [24] d. et de sepulcro fuerunt excepti et ad alia loca deportati [25] benedicto acuto [26] et hoc [27] in [28] disc. et cognoscuntur [29] in partibus istis [30] cor. rasis [31] et horum [32] dum missas [33] pendunt

auream vel deauratam, et tunc[1] presbiteri, dyaconi et[2] subdyaconi ex tribus vijs separatim ad altare reuerenter accedunt, in[3] signum quod tres Reges de tribus regnis et vijs ad [ad]orandum dominum[4] in Bethleem conuenerunt.

Item presbiteri Grecorum sunt vxorati, et habent longos crines; et non credunt spiritum sanctum a patre et filio procedere sed a solo[5] patre, et[6] non credunt purgatorium[7] esse; et in hijs articulis sunt ab ecclesia romana[8] diuisi. et dum missam celebrare volunt[9], scindunt de pane fermentato hostiam quadratam consecrando[10], quam in discum aureum vel argenteum ponunt, [et super illam oblatam ponunt]* stellam in modum tripedis[11] flexam cum pannis odoriferis et mundissimis tectam; et post offertorium ponunt discum cum oblata et cum[12] stella super capud et cum thuribulis et candelis cum maxima reuerencia circumeunt[13] per ecclesiam vsque ad altare: tunc[14] omnis populus in ecclesia pronus*[15] cadit ad[16] terram: et hoc faciunt in signum quod tres Reges cum muneribus dominum quesierunt, quos stella ad presepium[17] perduxit.

Item Siriani[18] sunt homines de Judea*[19] nati, quoniam[20] illa terra circa Jherusalem que olim Judea*[21] vocabatur, nunc Siria[22] dicitur, vnde ipsi homines Siriani nuncupantur; et non habent multum de heresi. et in partibus illis sunt[23] Christiani qui[24] decinctiui[25] vocantur, quia panno lineo sunt cincti, in prerogatiuam quod de regno Judee*[26] sunt nati. et hij vigiliam† beate Barbare, cuius corpus[27] in Babilonia Soldani[28] quiescit, cum maximo gaudio, sicud [in] partibus istis vigiliam sancti Martini, deducunt, et tunc vnus amicus mittit alteri[29] caulium[30] et aliarum herbarum semina, que in ipso anno in ortis debent seminari. et hij coram iudicijs[31] per ewan-

* om.; B et
* MS. protinus
* India
* India
* Indie
† vigilia

[1] P extunc, C CC et extunc [2] C P vel. [3] et hoc faciunt in [4] ff. in Bethleem ad dominum adorandum ad presepe in vnum stella duce (simul) conuenerunt [5] solum a [6] item [7] esse purg. [8] ab e. r. sunt [9] intendunt, extunc [10] consecrandam [11] om. in C [12] om. [13] per eccl. circueunt [14] et extunc [15] protinus, CC pronus [16] in [17] presepe [18] CC Suriani [19] regno Indie [20] nam [21] CC India [22] CC Sirus [23] om. [24] om. [25] C P decinctiua, CC de cinctura [26] C CC Indie [27] cuius corpus om. in CC [28] CC vbi Soldani quiescunt [29] C ad alium [30] C calium CC caulum [31] C CC iudicibus eorum

gelium[1] et tres[2] Reges sanctos iurant, sicud[3] in istis partibus[4] iuratur ad sanctos in iudicijs, et hoc faciunt ad honorem trium Regum beatorum[5].

Item Armeni sunt Christiani in armis[6] strēnuissimi; et multos errores antiquos postposuerunt et ritus peruersos iam dimiserunt: nam in vigilia pasche carnes comedere consweuerunt, dicentes quod dominus Sabbato resurrexit[7], et presbiteri in consecracionibus ad oleum vinum[8] addiderunt. sed nunc cottidie ad fidem christianam[9] et ad fidem romane ecclesie accrescunt, et episcopi et[10] presbiteri eorum a latinis episcopis[11] consecrantur[12], et[13] missas et prefaciones cantant sub[14] melodya Latinorum. et isti Arme[ni] indifferenter[15] vtuntur habitu[16] vestimentorum et pyleis in capite in presentem diem in modum et formam* prout tres Reges fuerunt vsi[17] quando[18] dominum[19] quesierunt et in terris suis[20] dum vixerunt.

* MS. forma

Item Georgiani sunt homines de regno Georgie superiori[21] nati, et hij pro parte magna se habent ad ritum Grecorum, sed in heresi non [sunt] obstinati; et vocantur[22] Georgiani, nam quocunque tendunt, semper in turmis, ut Frisones vel Vngari, simul incedunt, et semper habent sigillum[23] cum ymagine sancti[24] Georgij depictum; et sunt Christiani in armis strēnuissimi. et sunt vicini ciuitati Meche[25], vbi est[26] corpus Machometi, prophete[27] Sarracenorum; et habent per se proprium ydeoma, et habent archiepiscopum, qui est in monte Syna in monasterio[28] sancte Katherine, cui[29] per omnia obediunt ut nos pape[30]; et eorum[31] religiosi* habent se ad ordinem Anthonij[32] vel Macharij. et per omnem terram Soldani transeunt absque[33] tributo vel impedimento, ut vicinis[34] suis, alijs Sarracenis, sint amicabiliores et miciores; et vbicunque incedunt, reli-

* reliosi

[1] iurant per euangelia [2] sanctos tres [3] sicut iuratur [4] p. istis [5] add. quia in regno Iude (C CC Indie) vnde ipsi sunt nati dominum quesierunt et adorauerunt. [6] om. in CC [7] sur. a mortuis [8] ad vinum oleum [9] christianam—fidem om. [10] eorum et [11] ab ep. latinis [12] c. et ordinantur [13] et eorum [14] om. [15] i. per omnia [16] CC priorum habitu, om. in C [17] CC P induti [18] quando —suis om. in C [19] in Iherusalem dominum [20] regnis eorum sunt vsi [21] C superioris [22] v ibidem [23] C CC vexillum [24] beati [25] Methe, CC Micee [26] habetur [27] Sar. proph. [28] claustro [29] cui ipsi [30] domino pape [31] ipsorum [32] Sancti A. [33] C P absque aliquo [34] P ciuis

giosi vel seculares, semper cantant canticum de tribus Regibus[1] beatis et eorum meritis et signis.

Item sunt alij Christiani qui eciam Georgiani vocantur, qui sunt homines[2] nati de regno Georgie inferioris, quod nunc regnum Abcas[3] vocatur, et dicunt quod sit terra per omnia[4] montosa, et olim Armenia* maior vocabatur. et in hac terra [est mons] vbi[5] archa Noe[6] post diluuium quieuit, et dicunt quod pre niue et alijs causis horribilibus non sit via[7] ad ipsum montem, et[8] eius cacumen vltra et supra omnium[9] aliorum moncium çacumina discernatur[10]. et supra huius montis cacumen apparet quoddam lignum nigrum, sicud si sit[11] magna teda combusta[12], et dicunt et credunt incole terre illius lignum illud[13] ex archa Noe ibidem adhuc remansisse[14]. et in hac terra est quedam alia terra, que ibidem Heysen[15] vocatur, et est in longitudine et latitudine circa quinque miliarium[16], et per ipsam transit fluuius, et est in tali et tanta caligine et nebula tenebrosa[17] sita quod in augusto[18] in meridie sol, antequam terram illam pertranseat[19], nunquam potest videri. et dicunt incole[20] regionis illius quod nunquam[21] sit auditum vel perceptum quod aliquis homo illam terram tenebrosam intraret vel exiret; tamen ad tractum baliste est ipsa terra ab alijs hominibus vndique circumhabitata, nam circa[22] illam terram sunt loca multum pascuosa[23] et vberrima; et non est aliquod obstaculum[24] ipsam[25] terram tenebrosam intrandi[26] nisi solum[27] caligo vel nebula densa. et in ipsa tam[28] tenebrosa terra est* humana[29] habitacio, nam in ipsa frequenter audiuntur hinnitus equorum et cantus gallorum, et cum fluuio qui per ipsam terram transit, veniunt[30] ligna et stramina [et] huiusmodi[31] manibus humanis secta et truncata*[32].

* MS. Armonia

* non est

* trũctata

[1] beatis (CC bonis) r. [2] om. [3] P Abeas, CC Aboas [4] CC perosa [5] est mons super quem [6] post dil. archa Noe [7] ad ipsum montem non sit via vel accessus [8] sed [9] omnia [10] d. et videatur [11] si sit om. in P, si in C CC [12] arbor combusta magna [13] illud lignum [14] permansisse [15] Henissen or Henyssen [16] miliaria [17] CC turbida [18] in mense augusti [19] antequam—pert. om. in C [20] homines (et CC P) incole [21] ff. quod in aliquo libro non sit scriptum vel unquam auditum quod [22] CC ante [23] vberrima et pascuosa [24] o. vel impedimentum [25] illam [26] i. vel exeundi [27] solummodo [28] terra tam [29] hab. hum. [30] C P v. et descendunt, CC descendunt [31] et h. alia [32] facta et tractata

et legitur in partibus illis quod temporibus Eraclij, romani[1] Imperatoris, dum Machometus et Sarraceni vehementer[2] erupissent in[3] Christianos et eos interfecissent et effugassent, quod Christiani de alijs[4] terris ad illam[5] terram montosam[6] fugissent. quos cum Sarraceni in montibus[7] obsedissent*, quod neque[8] ad dexteram neque[9] ad sinistram declinare[10] potuissent, et[11] Christiani auxilium dei[12] per merita trium Regum, qui* tunc in illis partibus multum venerabantur, inuocassent, statim[13] locum vbi Sarraceni cum[14] vxoribus et paruulis et pecoribus[15] fuerunt, nebula[16] tam densa operuit[17] quod ab illo tempore nunquam aliquis de illis[18] inde[19] exiuit, nec[20] aliquis ad eos postmodum intrauit. quare Christiani de regno illo, qui eciam Georgiani vocantur[21] inferiores, quocunque transeunt[22], in turmis, sicud Frisones, incedunt cum vexillis in quibus depicte[23] sunt trium Regum ymagines, quia eos[24] deus ipsorum meritis tam euidenter liberauit.

* MS. obcedisset

* quod

Item Jacobite sunt Christiani heretici, hincinde in diuersis regnis[25] et[26] inter alios homines habitantes, a[27] quodam* heretico, nomine Jacobo, peruersi[28], non credentes[29] sanctam trinitatem sed vnitatem, in cuius signum faciunt ante se signum crucis cum vno digito particulari[30]. et horum presbiteri[31] stant simul in altari et secundum ritum illorum pariter recipiunt communionem, quia[32] tres Reges simul[33] domino in presepio [munera] optulerunt.

* quo

Item Maronite* sunt Christiani[34] a quodam heretico nomine Maro corrupti, eciam hincinde in diuersis reg-

* Marronite

[1] Romanorum [2] potenter [3] ff. et Christianos vndique interf. [4] CC illis partibus et [5] CC aliam [6] om. in C [7] CC in omnibus circum obs. [8] om. [9] siue [10] non potuerunt declinare [11] CC P extunc, C et extunc [12] ff. inuocabant, vt per merita trium regum beatorum qui tunc temporis in Oriente et in vniuerso mundo multum venerabantur, quod deus eorum meritis ipsis subueniret et liberaret [13] extunc (C et ext.) statim [14] simul cum [15] ac pecoribus, prout ibidem ad manendum perpetue venerant, fuerunt castrametati et congregati [16] ipsum locum tunc nebula [17] et caligo tenebrosa operuit et circumdedit [18] eorum [19] om. [20] ff. et aliquis (CC alius) postmodum homo nunquam ad eos intrauit in presentem diem. [21] inferiores voc. [22] t. vel pergunt [23] ymagines beatorum trium r. sunt facte vel depicte (C P picte) in hodiernum diem [24] ff. eorum meritis deus tam euidenter (et CC) tam miraculose eos liberauit. [25] terris et r. [26] om. [27] C P et a [28] fuerunt peruersi [29] et hij non credunt [30] om. [31] CC P p. diaconi et subdiaconi [32] et hoc ideo (om. in CC) faciunt (CC f. in signum) [33] CC P simul et semel, C semel et simul [34] CC chr. heretici

nis[1] dispersi habitantes[2]. horum[3] presbiteri dyaconi et subdyaconi sunt vxorati, et per totum annum nisi in festis natiuitatis Christi[4] et pasche non celebrant missas nisi de sancto Thoma et de tribus Regibus alternatim. et hij inter alios suos errores ex facili causa habent ecclesias suas prophanatas, ut si gutta*[5] pluuie intus stillaret*[6] vel radius solis aliquod foramen penetraret[7] vel si aranea pertransiret et alijs huiusmodi leuibus causis; et hij ex consensu et voluntate vnius separant matrimonium, parte altera ad hoc[8] non vocata.

* MS. gutte

* stillant

[Item] Copti sunt Christiani heretici et secta per se[9] [et inter alios[10] homines hincinde dispersi habitantes. et horum presbiteri vtuntur in ecclesijs eorum quodam libro fabuloso a sede apostolica reprobato, et ipse liber 'secreta Sancti Petri' vocatur, et in missis eorum legunt evangelium Nichodemi; et episcopi eorum vtuntur cappis sicut predicatores, et in omnibus missis addunt collectam de tribus Regibus gloriosis.

all this om. in the MS., in B supplied on the margin.

Item Ysini[11] sunt Christiani heretici et secta per se] et pro maiori parte viuunt[12] in Egipto sub domin[i]o Soldani[13]. et horum infantes dum baptisantur, extunc presbiteri eorum[14] scindunt[15] in frontibus eorum crucem[16] cum ferro acuto[17] candidissimo, cuius tunc*[18] signum omnibus diebus eorum[19] in frontibus eorum permanebit. et hij firmiter credunt quod adhuc in tantam multitudinem crescant quod[20] in Babiloniam, in qua Soldanus habitat, violenter intrent[21] et vnusquisque lapidem sumat et pre multitudine eorum [ibidem] lapillus non debeat permanere. vnde anno natiuitatis[22] domini M°ccc°xlj° dum in Egipto[23] et in Damasco ex-inopinato[24] oriretur a vvlgo[25] persecucio et interfeccio Christianorum, sicud in partibus istis Judeorum[26] in pestilencia, que per tres menses durauit sed[27] per Sol-

* B crucis

[1] terris et r. [2] hab. dispersi [3] et horum [4] pasche et nat. domini [5] gutta [6] C P stillat, CC cadat [7] C penetrat [8] om. [9] CC sectam . . habent [10] CC vt alij [11] CC Ysmini [12] degunt [13] C domino Soldano [14] om. [15] in frontibus infancium scindunt [16] om. in CC [17] candido (CC calido) et acuto [18] crucis [19] in fr. eorum omnibus diebus vite eorum [20] crescent quod violenter [21] om. in CC, P pergent C pergunt [22] om. [23] Damasco et Egipto [24] orir. exinop. [25] a v. et communi populo [26] in pest. Iudeorum [27] sed postmodum

danum multum[1] postmodum fuit vindicata, et in ista[2] persecucione isti Ysini per vniuersos [Egipcios] et Sarracenos apud Soldanum de eorum opinione fuerunt multum[3] accusati. quibus[4] Soldanus respondit: non esset*[5] aliqua dies in anno quin[6] vltra mille vecturas lapidum ducerentur*[7] ad structuram ciuitatis et quiuis lapis in quamplurimas partes secaretur[8], et impossibile esset quod tot homines in[9] Ysinis possent nasci; et hijs[10] verbis blandis et similibus populum[11] ab eorum persecucione et interfeccione compescuit[12]. horum[13] presbiteri post missam dant populo benediccionem, quod eos dominus[14] regat et conducat sicud tres Reges quando ipsos per stellam ad suum presepe[15] in Bethleem perduxit.

* MS. est

* ducuntur

Item Maronini[16] sunt Christiani heretici et secta* per se, inter alios Christianos et Sarracenos hincinde dispersi[17]. et pro maiori parte habent se ad ritum Nestorinorum, sed non circumsciduntur. et quando aliquid[18] agere incipiunt, semper dicunt 'in nomine dei et trium Regum beatorum.'

* stella

Item Nicolaite sunt antiqui heretici[19], de quibus[20] legitur in apocalipsi; et inter alios quamplurimos suos errores habent[21] et predicant pro inemendabili peccato, si[22] vir mulierem vel mulier virum pro[23] concubitu rogaret, si quis[24] alteri denegaret, et quecunque peccata circa hoc* vel ex alijs possent contingere[25], deus misericorditer[26] relaxaret; et predicant eciam, per misericordiam dei eciam[27] demones adhuc esse saluandos. et[28] sciendum quod isti maledicti et omnes supradicti heretici et maxime[29] Nicolaite post mortem Origenis, magne autoritatis viri, nomen suum[30] denigrare[31] nitebantur: nam[32] omnes heres[i]um suarum[33] articulos in libris Origenis scripserunt, quasi eorum erroribus[34]

* hos

[1] per—multum om. in CC. [2] hac [3] plurimum [4] quibus tunc [5] quod non esset [6] nisi [7] ad structuram (suam CC) veherentur et portarentur [8] diuideretur et s. [9] ex [10] talibus [11] tunc p. [12] C. et sedauit [13] Et horum Isinorum [14] deus eos [15] in Bethleem ad suum p. [16] CC Maromini [17] dispersi degentes [18] tamen quecunque agunt vel [19] Christiani heretici antiquiores in mundo [20] de hijs [21] habent reputant [22] vt si [23] CC prorogaret, conc. om. [24] C quis defectus [25] c. et euenire [26] remitteret cum misericordijs et relaxaret. [27] om. [28] vnde est [29] specialiter isti [30] suum nomen gloriosum [31] offuscare et d. [32] CC vnde [33] omnes errores suos et heresis [34] e. et heresi

consentire videretur, ut*[1] alij Christiani simplices istis hereticis magis[2] consentirent; et omnes libros Origenis quos in Oriente invenire potuerunt[3], precibus et precijs sibi attraxerunt et[4] combusserunt, et nouos libros scripserunt in quibus[5] hereses[6] et errores [suos] in locis conuenientibus ex nomine Origenis inseruerunt[7]; in quibus eciam, quod corpus deus haberet, scripserunt. et sic queuis secta[8] ad maiorem eorum confirmacionem[9] errores suos* in libris[10] venerabilis Origenis inscripserunt[11]; vnde[12] alij simplices[13] Christiani libros Origenis comburere nitebantur et quamplurima concilia[14] a pluribus episcopis in Oriente super[15] dampnacione librorum Origenis fuerunt celebrata. sed libri sui incombusti in maxima autoritate in Oriente permanserunt[16]. nam in omnibus antiquis libris Origenis nil omnino[17] erroris invenerunt[18], sed[19] contra omnes hereticorum[20] errores omelias gloriosas composuit[21], per quas omnium hereticorum errores confudit*[22], que vsque[23] in presentem diem pro omelijs autenticis in diuersis ecclesijs leguntur[24]. et[25] in omnibus partibus Orientis de ipso legitur quod post apostolos qui tam[26] apostolicam vitam sequeretur sicud Origenes non est[27] inventus. super[28] carnem semper cilicio fuit indutus et[29] carnes

* MS. et

* suas

confundit

[1] Et isti Nicolaite scripserunt in libris (CC libros) Origenis, ad confirmacionem eorum heresis et errorum, concubitus et feditatis, quod opera que deus fecisset non odiret, cum eciam scriptum in alijs libris sic esset De hijs que deus (CC bona) fecisti non odisti; et quamplurimos alios errores et hereses libris Origenis inscripserunt et eos edidisse (C P addidisse) ascripserunt (CC inscrips.), vt [2] CC P magis et melius [3] CC poterant [4] a. et emerunt ac [5] in quos, CC quos [6] ff. P heretici suos errores, C heretica sua et errores, CC heretici heresi sua et erroribus [7] CC instruxerunt [8] CC q. s. omnium supradictorum siue suprascriptorum C P omnium scripturarum [9] c. et auctoritatem [10] CC P in libros [11] scripserunt vt ipsis in eorum erroribus consentire videretur [12] CC dum [13] Chr. simpl. [14] et a quampluribus episcopis quampl. concilia [15] super—Oriente om. in CC [16] p. et (CC sed) omnes errores et heresim quos heretici libris suis inseruerunt et inscripserunt, excipiebant et deleuerunt (C diluerunt) [17] penitus nil [18] CC habetur [19] CC nam, contra—errores om. [20] C P hereticos et eorum [21] gloriosas omelias composuit, super Euang. Attendite a falsis prophetis, et super euangelia Mathei et alia in quibus sibi contra errores hereticorum conuenire videbatur omelias multum gloriosas (C P gloriose) composuit [22] c. et euidenter reprobauit et adnichilauit [23] om. [24] habentur et leguntur in ecclesijs vniuersis; et alie quedam omelie sine titulo super euangelijs leguntur quas aliqui Origeni ascribunt, asserentes: ipsum esse damnatum, ideo sine titulo leguntur; sed (C et) non attendunt quod pro tam autenticis in ecclesia catholica habentur sicut que eum titulo leguntur; et alicuius hominis iudicij non est Origenem, vel aliquem hominem, esse dampnatum vel saluatum. [25] nam [26] om. in CC [27] CC P sit [28] nam super [29] CC P et nunquam, C nec vnquam

nunquam comedebat, vinum[1] vel cyceram et[2] omne quod inebriare potest nunquam bibit[3]; et qualis erat sua doctrina, talis erat sua vita. die et nocte[4] semper scriptores habuit[5] apud se qui ex ore suo[6] libros quos composuerat conscribebant[7]; et quamplurime virtutes et merita[8] de ipsius[9] vita leguntur[10]. nam*[11] episcopi * MS. ītā
et sancti[12] patres[13] ab hoc nomine oriens[14] sibi nomen[15] Origenes imposuerunt, et[16] in omnibus partibus Orientis pro viro eximio et mire sanctitatis et doctore egregio, et libri sui pro multum autenticis habentur[17]. sed ut ad propositum redeatur: Hij Nicolaite prefati [licet sint] tam[18] peruersi, tamen non est aliquis eorum tam pauper[19] quin[20] det omni die[21] pauperibus tres elemosinas[22] in honore trium Regum beatorum.

Item in Oriente et in omnibus partibus vltramarinis sunt homines christiani multum speciales qui ibidem Mandapolos[23] vocantur. hij non se tenent[24] ad aliquem ritum specialem[25] vel heresim, nec habent inter [se] presbiteros.* cum vxoribus et paruulis et asinis in * presbiterum
maximis turmis incedunt, et non seminant neque metunt, et nec in hyeme nec in[26] estate, in pluuia[27] vel in frigore vel in[28] solis ardore die vel nocte in domibus dormiunt vel mulieres in domibus pariunt, sed de loco ad locum, de villa ad villam per totum annum vagantur; et quamdiu[29] in vno loco morantur[30], tunc cribra et huiusmodi in domibus[31] necessaria manibus operantur. sed in vno loco vltra triduum remanere[32] non possunt; et sepius est expertum, si in vno loco per[33] triduum morarentur[34] vel si in domibus[35] vel sub tectis[36] dormirent[37], statim morerentur. et hij[38] habent

[1] nec v. [2] vel [3] vnquam bibebat [4] et de nocte et de die [5] penes se habebat [6] CC vxori sue [7] CC conscribebat [8] et m. et sanctitates in oriente [9] ipso et sua [10] de quibus longum esset enarrare [11] nam [12] C P alij sancti [13] p. et doctores [14] CC ad orientem [15] cognomen [16] et omnia heretica et errores quos heretici in libros suos ad confirmacionem eorum post mortem suam scripserunt, et persecucio (C CC persecucionem) quam (et) ipse et libri sui post mortem suam paciebantur, honorifice ad bonum finem peruenerunt, et [17] h. in presentem diem [18] licent sint heretici [19] tam p. om. in C [20] nisi [21] die det [22] e. per ipsum et vxorem suam et liberos osculatas (C osculatos) [23] CC Mandopoli [24] t. vel habent [25] specialem fidem ritum [26] CC vel [27] pluuijs [28] inestimabili [29] CC quam [30] moram trahunt [31] in (CC de) domibus vel villis [32] manere. manere—triduum om. in CC [33] C P vltra [34] tenerentur [35] vel si per vnam diem in aliquibus domibus [36] s. t. om. in C CC. [37] morarentur vel d. [38] et hij homines inter se habent

inter se speciale[1] ydeoma, quod [nullus]*[2] preter ipsos[3] potest[4] scire vel discere[5], et[6] ipsi intellegunt[7] quamplurimorum hominum ydeomata. et nunquam habent inter se discordiam verbis vel factis, sed dum aliquis alteri[8] prout ibidem est conswetudinis aliquid furatur vel aliquis alium[9] cum vxore sua vel filia in adulterio[10] reperit, non irascitur, sed cum[11] poterit reddit ei[12] talionem. et hij homines, quandocunque[13] ad quecunque loca[14] Christianorum [vel][15] hereticorum[16] vel Sarracenorum vel[17] quorumcunque hominum perveniunt, quamdiu inter eos sunt[18], tamdiu secundum omnem ritum*[19], morem et conswetudinem[20] eorum viuunt[21], et vbicunque ieiunatur celebratur comeditur bibitur operatur tristatur[22] plangitur gaudetur[23], ibidem eciam ipsi homines similiter faciunt[24]; nec habent aliquos presbiteros nec[25] specialem aliquem ritum[26] vel legem, sed in quorumcunque Christianorum vel hereticorum loco mulieres eorum pariunt, secundum ritum[27] illorum infantes eorum baptizantur, et in quorumcunque Christianorum vel hereticorum loco infirmantur, secundum ritum illorum[28] faciunt confessionem, communionem[29] recipiunt, mortui[30] secundum ritum eorum traduntur ecclesiastice sepulture. sed in quibuscunque locis Christianorum vel hereticorum sunt[31] in die dominico, ibi de mane ad ecclesiam cum tubis[32] et musicis instrumentis[33] omnes cum vxoribus et paruulis a minimo vsque ad maximum ieiuni deuote simul[34] et semel peruenient multum humiliter deum adorando, et ibidem tunc semper missam de tribus Regibus faciunt celebrare, ut deus per ipsorum merita per totam septimanam per deserta, campos et montana sanos et ab omni periculo[35]

* so B

* MS. ritu

[1] ydioma speciale [2] nullus hominum [3] nisi ipsi inter (CC intra) se [4] potest intelligere [5] docere CC doceri [6] sed [7] quamplurima alia omnium (CC nomina) hominum ibidem sciunt et intelligunt linguas et ydiomata [8] alteri—aliquis om. in CC [9] CC P alterum [10] a. vel concubitu [11] dum [12] sibi [13] om. [14] l. ciuitates vel villas omnium [15] vel [16] h. omnium predictorum [17] vel Turchorum (om. in CC) seu Tartarorum vel [18] s. et conuersantur [19] eorum ritum legem (C leges) [20] mores et consuetudines [21] se habent et v. [22] doletur [23] gratulatur et g. [24] ieiunant (celebrant) comedunt bibunt (celebrant CC P) operantur dolent plangunt gaudent et gratulantur [25] nec habent se ad [26] legem fidem (vel C) ritum vel heresim [27] C CC fidem et ritum eorem ibidem [28] eorum [29] et r. c. [30] et m. [31] sint [32] CC tybijs [33] instr. om. in C [34] ad ecclesiam simul [35] C malo et p.

omnium[1] vermium et animalium* perducat et conseruet[2]. hij[3] homines, et[4] vniuersi [heretici] et scismatici supradicti, habent quamplurimas alias[5] consuetudines[6], ritus et mores, de[7] quibus longum esset singulariter dicere. sed[8] ea quibus ipsos tres Reges beatos venerantur, exprimuntur[9], ut et ipsi magis[10] a ceteris[11] katholicis honorentur. Item fuerunt in Oriente heretici[12] pessimi qui Arriani vocabantur: sed hij ipsos tres [Reges] in nulla habent[13] reuerencia speciali. horum[14] heresi totus mundus fuit infectus, sed iam[15] per dei graciam[16] funditus sunt deleti[17].

* MS. animalia

Cap. XLII. [H]arum*[18] autem omnium predictarum sectarum quedam habet[19] magis de heresi, quedam uero[20] minus. sed queuis secta habet aliam odiose excommunicatam[21] et condempnatam[22]. istarum[23] sectarum presbiteri obediunt episcopis de quorum dyocesi ipsi vel parentes eorum sunt nati, licet remotissime abinvicem sint* separati. et in omnibus terris et prouincijs Orientis non est aliqua ciuitas quin[24] omnes iste[25] secte habitent in ea; et queuis secta et pars per se, vbicunque degunt, habent ecclesiam specialem, et in quocunque [loco] degunt nisi[26] decem eorum, oportet[27] ex obediencia quod habeant per[28] se presbiterum specialem. et sunt pro maiori parte viri astutissimi*[29], discretissimi et optimi medici [et] ditissimi mercatores et[30] in temporalibus multum experti[31]. licet hijs miserijs in fide et ritu sint tam odiose diuisi, sed tamen contra Sarracenos et in veneracione trium Regum semper concordes[32] sunt et vnanimes, et cum[33] in vna processione vadunt[34] ad ecclesias, tunc[35] diuerse melodie[36] et lingwe audiuntur &c.

* MS. Orum, initial om., B (h)arum

* sunt

* astitissimi

[1] om. [2] conducat [3] Et hij [4] et omnes ac [5] q. a. habent [6] CC condiciones [7] que pretermittuntur, nam de ipsis singulariter et specialiter dicere esset longum [8] CC P nisi, C et ideo nisi [9] C P recitantur, om. in CC [10] vt eo magis et diligencius [11] ab alijs [12] alij pessimi h. [13] C P habebant [14] et ipsorum [15] et hij nunc [16] p. d. g. om. [17] d. et radicitus extirpati [18] Ceterum omnes predicti et supradicti Christiani et heretici, sc. Armeni Georgiani Soldini Iacobite Maronite Siriani Copti Ysini Greci Nestorini et Mandopolos, (et) omnes secte predicte, quedam secta ex eis [19] CC est [20] et quelam [21] CC execratam [22] add. nec vna secta vult cum alia aliqualiter communicare vel participare [23] et istarum [24] CC quin ibi, C P nisi [25] predicte [26] om. in CC, P eorum nisi. C oportet ex obediencia quod nisi decem eorum habeant [27] CC oportet vt faciant obedienciam quia habent [28] P ex [29] om. [30] om. [31] astuti et e. [32] sunt vnamines et c. [33] tunc [34] ad eccl. vadunt [35] et tunc [36] lingue et m.

Ceterum omnes predicti[1] Christiani heretici, secte et scismatici, seculares [et] religiosi[2], hij omnes in vigilia natiuitatis[3] domini vsque ad crepusculum ieiunant; et tunc quiuis ponit mensam suam cum potu et cibarijs, que durare possunt vsque[4] ad Epyphaniam[5] domini; et sic[6] mensam mensalibus[7] coopertam et cibarijs[8] superpositis secundum quod quiuis[9] est facultatis, stare permittit. et in vigilia natiuitatis domini lampadem[10] vel candelam accendunt, quam vsque ad Epyphaniam[11] die[12] ac nocte iuxta mensam ardere permittunt. nam[13] omnia cibaria ibi[14] in optimo foro reperiuntur[15]. et a vigilia natiuitatis domini vsque ad Epiphaniam[11] cum[16] vxoribus et paruulis de ipsa mensa sic[17] posita comedunt et bibunt et cum maximis gaudijs illos dies[18] deducunt. ceterum[19] in vigilia Epyphanie post solis occasum tunc[20] quiuis[21] vadit ad domum amici sui vel cognati cum candela ardenti et semper in introitu domus dicit 'Bona dies sit vobis' —et si aliquis diceret 'Bonum vesper'* vel 'Bona nox sit vobis', pro eo ab ipsis[22] in iudicio pro maxima iniuria conueniretur[23]; et ita[24] totam*[25] noctem Epyphanie cum maxima solempnitate[26] et leticia de domo ad domum[27] comedendo et bibendo et ita[28] salutando[29] cum candelis ducunt[30] insompnem[31]: et hoc faciunt in memoriam ardentis[32] stelle que in natiuitate domini magis[33] apparuit vsque ad Epyphaniam[34] et[35] tres Reges[36] vsque[37] in Bethleëm precessit[38] et duxit, quia[39] non erat eis[40] aliqua nox sed cum immensa claritate eis dies[41] vna videbatur. In die autem[42] Epyphanie omnes Christiani, incole et peregrini, scismatici et heretici de

* MS. vespere

* per totam

[1] prefati [2] add. laici et ordinati [3] CC in natiuitate [4] P et vsque [5] CC P diem Epiphanie [6] Itaque [7] cum m. [8] et positam cum cibarijs superpositis [9] C cuiusuis. P sec. quod est facultatis cuiusuis [10] candelam vel l. [11] diem Epiphanie [12] iuxta mensam die [13] nam oleum et [14] ibidem [15] CC sunt et r. [16] itaque cum [17] itaque [18] dies (om. in C CC) a natiuitate domini vsque ad diem Epiphanie [19] CC Item [20] extunc [21] om. in C; CC P quiuis amicus [22] ipsum [23] conueniret (CC conuenirent) et accusaret [24] et itaque [25] per totam [26] leticia et s. [27] add. eundo [28] et itaque; C atque [29] CC saltando [30] P noctes ducunt [31] C P insompnes, C in solempnem [32] quod stella ardens [33] om. [34] C adds sic permansit [35] et infra (C om., CC per) illud tempus [36] r. et eorum comitatum [37] om. [38] duxit et p. [39] quibus [40] om [41] vna dies [42] Ceterum (CC Iterum) in die

longinquis partibus cum suis[1] episcopis et[2] abbatibus, presbiteris[3] et religiosis[4] cum crucibus argenteis, turibulis et candelis vadunt[5] ad Jordanem—qui*[6] distat a Jherusalem quinque[7] miliaria parwa—et omnibus[8] iuxta ordinem[9] congregatis tunc[10] queuis pars Christianorum stat simul in loco speciali, et[11] magno silencio facto in populo, ponunt cruces reuerenter in terra[12], et tunc[13] queuis pars Christianorum eciam, quorumcunque ydeomatum sit vel lingwarum, legunt ibidem in Latino illud ewangelium 'Cum natus esset Jhesus'[14], et lecto ewangelio queuis[15] pars crucem suam cum maxima reuerencia et deuocione adorant et offerunt[16] reuerenter oblaciones, secundum quod quiuis[17] est facultatis, in signum trium Regum qui tunc domino munera optulerunt. et[18] tunc vna pars post aliam ad ripam Jordanis ad locum vbi baptizatus fuit Jhesus ordinate procedunt, et tunc eciam[19] quelibit[20] pars legit[21] ewangelium[22] in Latino in hunc modum secundum Johannem: 'In illo tempore venit huc[23] Jhesus a Galilea ad Johannem, ut hic[23] baptizaretur ab eo in hoc Jordane in isto loco' &c., et lecto illo[24] ewangelio benedicunt aquam et crucem baptizant; extunc omnes claudi ceci et infirmi, quorum maxima multitudo tunc ibidem convenit et portatur[25], nudi in Jordanem se mergunt, ba'neantur* et[26] lauantur[27]: quorum quamplurimi ex fide sanantur; et tunc omnes homines habent flascula*[28] vel vasa, in que recipiunt aquam benedictam de[29] Jordane, quam[30] de longinquis*[31] portant et mittunt: que per totum annum permanet incorrupta, et[32] infirmi inde[33] bibentes[34] vel se lauantes quamplures sanantur[35]. peracto itaque[36] iuxta Jordanem ordinate diuino officio, omnes[37] partes Christi-

* MS. que

* balniantur

* B vascula

* B ad longinquas partes

[1] eorum [2] om. [3] et p. [4] r. et ordinatis [5] v. et perueniunt [6] qui, C que [7] ad q. [8] et extunc omnibus Christianis scismaticis et hereticis [9] Iordanem [10] extunc [11] et tunc [12] CC terram [13] et (om. in P) extunc [14] Ih. in Bethleem &c. [15] extunc queuis [16] oblaciones o. [17] C P quiuis CC queuis [18] C P et postquam crucem itaque adorauerunt et ei munera obtulerunt, extunc [19] C et, om. in CC P [20] queuis [21] CC P legit eciam [22] in latino ev. [23] om. in CC [24] om. in C CC [25] C CC portantur [26] et—benedictam om. in CC [27] C P lauant [28] flasculas [29] CC extunc ex [30] CC aquam [31] ad longinquas partes [32] et ex ea [33] om. [34] bibunt vel se lauant (CC lauantur) quorum [35] quamplurimi in honorem dei sanitates consequuntur [36] et itaque peracto [37] extunc omnes

* procedunt

anorum ad propria pacifice[1] recedunt*[2]. et[3] est ibidem tunc temporis magna custodia armatorum ex parte Soldani, ne fiant ibi alique rixe vel discordie seu conspiraciones. Et inter Jordanem et Jherusalem est quedam pars deserti[4] que ibidem Mentost[5] vocatur, et [in] ipso deserto Johannes baptista habitauit et penitenciam predicauit, et ibidem venit Jhesus ad Johannem ut ipsum in Jordane baptizaret; et in hoc deserto Jhesus xl diebus et noctibus ieiunauit, et ibi[6] temptatus est. et iuxta Jordanem contra locum quo baptizatus fuit Jhesus, ad tractum baliste est monasterium ordinis sancti Macharij, cuius monachi brachium sancti Johannis[7] dicunt se habere. quia Jordanis in vero et communi suo fluxu[8] est circa xij passuum[9] latus et habet multum limosum fundum et ripas altas et paludes, nec habet aliqua vada nisi in loco quo Jhesus est[10] baptizatus —et ibidem eciam[11] filij Israel sicco pede pertransierunt[12] quando Jericho destruxerunt—sed Jordanis aliquando de[13] aquis pluuialibus de monte Libani et de[14] alijs montibus descendentibus[15] tantum invndat[16] quod fines suos vsque ad illud monasterium extendit[17]: propterea[18] monasterium tantum[19] est a Jordane translatum. et oritur Jordanis ad radices[20] montis Libani ex duobus riuis, quorum vnus Jor et alter Dan vocatur[21], qui duobus locis in mare Galilee incidunt et

* B et in

aperte per illud mare transeunt[22], ad*[23] vnum fluuium confluunt[24] et tunc[25] Jordanis vocatur; et durat fluxus Jordanis ad xxiiij miliaria istius patrie. et a[26] loco quo baptizatus fuit Jhesus, incidit in mare maledictum, et vltra non apparet. et est questio in partibus illis[27] quare aqua tam benedicta intret[28] in aquam tam maledictam: et dicunt aliqui[29] quod in suo introitu et influxu[30] a terra absorbeatur[31]: nam Jordanis aliquando[32]

[1] om. [2] recedunt, C redeunt [3] et eciam [4] C P deserta, CC quoddam paruum desertum quod [5] Montoft P Moncost [6] ff. ididem eum diabolus temptauit [7] C adds Baptiste [8] f. et meatu (CC via) [9] CC. passus [10] C fuit [11] C CC et [12] transierunt [13] ex [14] om. [15] venientibus [16] crescit et i. [17] excedit et (CC quod) portare posset naues onustas [18] et ideo [19] a Iordane in tantum est [20] CC a radice [21] CC quorum vnus est maior altero [22] P transierunt [23] et in. CC et eis in vno fluuio congregatis, extunc [24] C exiunt [25] om in C [26] in [27] CC istis [28] C CC intrat [29] quidam [30] CC fluxu [31] CC absorbetur [32] al. Jord.

tantum invndat[1] quod impossibile[2] esset, si[3] ipsum mare intraret[4], quod fines suos non excederet et vndaret[5]; et aliqui[6] dicunt, quod aqua Jordanis tam benedicta propterea intrat[7] aquam tam maledictam quod maledicio vnius per benediccionem alterius temperetur—et sic vtrumque est credendum. nam mare mortuum[8] seu maledictum, quo[9] Sodoma et Gomorra et[10] Sabaim et Adama et alie ciuitates et ville et castra steterunt, que deus subuertit, est circa lxxx miliarium[11] istius patrie latum[12] et longum, et nulla creatura viuens pre[13] maledicione eius in eo*[14] reperitur. et dum ventus[15] tempestatis[16] per illud transit, tunc[17] omnes[18] homines per maximum spacium circumhabitantes habitacula sua[19] claudunt nec exeunt[20] nec aliqua pecora exire permittunt, alioquin ex eius pessimo[21] et intolerabili fetore interficiuntur*[22]. et in tali tempestate quamplures[23] pulcherrimos lapides eicit[24] et alias res varias, quas cum[25] aliquis ad manum[26] recipit, infra triduum fetor[27] non potest aboleri[28]. et circa[29] illud mare vsque Jericho est multum delectabilis[30] terra et pulchre[31] arbores pomifere, hyeme et estate eque virides, sed poma et fructus earum[32]* dum[33] franguntur sunt intus cinis et fauilla cum pessimo fetore†, licet sint‡ visu[34] multum delectabiles[35] et pulchri. et circa illud mare sunt parui[36] venenosissimi serpentes, qui tyri vocantur vnde tyriaca efficitur, qui[37] in alijs locis quam[38] in illa maledicta terra[39] nusquam reperiuntur[40].

[41]Ceterum alij[42] Christiani heretici et scismatici supradicti qui in illis[43] partibus degunt et non possunt ad Jordanem pertingere[44], hij a maiori vsque ad minorem in die Epyphanie ad ecclesias veniunt[45], et

* MS. ea, B eo

* B interficerentur

* MS. eorum

† vetore

‡ sunt

[1] crescit et i. [2] esset i. [3] om. in CC [4] CC intrare [5] inundaret, CC intraret [6] alij [7] P intret [8] C maled. seu mortuum [9] CC de quo [10] om. [11] CC miliaria [12] longum et l. [13] C pro [14] ea [15] CC veniens ad illud [16] C CC in tempestate, P per illud tempestate [17] extunc [18] om. in CC [19] eorum [20] CC extunc aliqua [21] intolerabilissimo et p. [22] interficerentur [23] quamplurimos [24] et alias varias pulchras res eicit [25] CC dum [26] in manum suam [27] f. a manu (C a mari) [28] a. et lauari [29] CC circa, C P circa et (P seu) circum [30] pulcherrima et d. [31] pulcherrime [32] C eorum, om. in CC [33] dum ex delectacione [34] foris visu (v. om. in C) [35] pulcri (CC pulcre) et d. [36] om. in CC; C parui ces et, P parui cet [37] C que [38] preter [39] illis locis maledictis [40] sed vt ad propositum redeatur. [41] in CC new Chapter [42] CC Iterum hij [43] alijs [44] p. vel venire [45] peruenium

cum maxima solempnitate et deuocione hora debita omnes conueniunt et cum episcopis abbatibus presbiteris[1] et religiosis cum crucibus thuribulis et candelis ad proximam aquam fluentem ad quam possunt pertingere[2], cum processione solempnissime vadunt, et queuis secta et pars Christianorum vadit ad aliquem[3] certum[4] locum; extunc magno silencio facto in populo, vnanimiter cruci tria munera in signum trium Regum offerunt solempniter[5] et deuote, et legunt tunc illud ewangelium 'Cum natus esset' &c.; et quarumcunque linguarum vel terrarum[6] vel nacionum[7] existunt[8], semper tamen*[9] legunt illud ewangelium[10] in Latino. et lecto ewangelio tunc[11] episcopi et[12] presbiteri benedicunt aquam* in signum Jordanis et in ea crucem baptizant; tunc[13] eciam quamplures ceci claudi et infirmi[14] in ipsa aqua[15] se lauant, et plures eorum[16] per fidem[17] recipiunt sanitatem[18]. et in terris Christianorum vel Sarracenorum semper ipso die Epyphanie in tali populorum congregacione a Soldano et[19] alijs regibus adhibentur magne custodie armatorum, ne a vvlgo et in populo fiant discordie vel[20] alique male conspiraciones. tunc[21] omnibus rite peractis, omnis[22] populus cum gaudio recedit, et in itinere iactant se cum pomis que aranza[23] vocantur, que tunc ibidem sunt matura[24].

* MS. tantum, B in latino tantum

* MS. aqua

Cap. XLIII[25]. Item omnes episcopi abbates et presbiteri bonorum[26] Christianorum et hereticorum, cuiuscunque ritus, condicionis[27] vel nacionis existunt, in omnibus partibus Orientis omni die post missam legunt illud ewangelium 'Cum natus esset Jhesus' &c., sicud in partibus istis legunt[28] ewangelium illud[29] 'In principio erat verbum'. sed[30] legitur in eorum literis et linguis et non in Latino nisi in die Epyphanie. sed tamen legitur diuersimode, prout[31] ibidem est peractum.

[1] et presbiteris ordinatis [2] attingere et venire possunt [3] CC aquam ad [4] specialem [5] reuerenter [6] litterarum [7] om. in CC; CP n. vel ritus [8] CC sint [9] s. t. om in CC [10] illud e. om. in CC [11] extunc [12] vel [13] et extunc [14] quamplurimi infirmi ceci et claudi [15] a. benedicta [16] quorum quamplures [17] f. eorum [18] sanitates [19] CC vel ab [20] vel rixe vel [21] et tunc [22] extunc o. [23] poma aranza [24] C P sed vt ad propositum redeatur [25] no new chapter in C CC [26] om. in CC [27] C vel, CC P et c. [28] post missam legitur [29] illud ev. [30] CC sic [31] secundum quod ibidem illud euangelium

nam in Jherusalem et sua* dyocesi legunt[1] 'Cum natus esset Jhesus in Bethleem in diebus Herodis, hic[2] regis, ecce magi ab Oriente venerunt huc dicentes &c.' item[3] in Bethleem et sua dyocesi legitur[4] 'Cum natus esset hic[5] Jhesus in diebus Herodis, hic[6] et Jude regis &c.' item Nubiani, Indi et Soldini legunt sic 'Cum natus &c[7], ecce nostri Reges venerunt de Oriente de regnis suis e[8] partibus nostris Ierosolima[9] &c.' item alij Christiani et[10] heretici per quorum terras et loca hij tres Reges in exitu vel[11] reditu transiuerunt, in specialem honorem quem inde[12] volunt habere, in eorum terris et alias[13] vbicunque degunt, legunt illud ewangelium in hunc modum 'Cum natus esset &c[7], ecce magi tres[14] Reges gloriosi cum magna ambicione ab Oriente venerunt [et] per nos transierunt.' et sic* omnes Christiani in missa et post missam legunt illud ewangelium prout[15] in terris eorum[16] est peractum.

* MS. in sua

* MS. &c

Item Sarraceni qui sunt de lege Machometi, et alij Thartari et Thurci[17] eciam ipsos[18] tres Reges habent in aliquali[19] reuerencia speciali, nam in omnibus partibus et terris eorum in ecclesijs Christianorum per eos destructis et desertis omnium ymaginum in eis depictarum[20] vel sculptarum facies[21] cum cultellis eruunt et nasos*[22] absci[n]dunt et deturpant [in] quantum possunt, sed ymagines trium Regum[23] semper integras et illesas stare permittunt.

* basas, B bases

Item Judei perfidi habent hos tres Reges gloriosos in reuerencia et memoria, sed obscure et[24] sub velamine prout omnes scripturas[25] intelligunt et exponunt. nam ex quo ipsi tres Reges coram ciuitate regali[26] tam[27] rara irradiante[28] et[29] flammea stella duce regem Judeorum[30] natum quesierunt[31], in[32] huiusmodi signi et[33] Regum et[34] stelle memoriam ab illo

[1] legitur sic [2] om. in C [3] item—item om. in C [4] l. sic [5] om. [6] tunc hic [7] esset Ihesus in Bethleem Iude in diebus Herodis regis [8] C P et, CC in [9] Ierosolimam dicentes [10] om. in C CC [11] e: [12] exinde habere v. [13] C CC alijs locis, P alijs [14] om. [15] in presenti (die P) sicut [16] eorum terris et partibus [17] Thurchi [18] ipsos gloriosos [19] C aliqua [20] sculptarum vel (P atque) pictarum [21] cum cultellis oculos (o. om. in C) [22] nasos [23] ipsorum t. r. beatorum [24] om. [25] sc. et prophecias [26] in Iherusalem eorum ciuitate regali (CC regia alias regali) [27] CC cum [28] CC radiante, C et irr. [29] om. in C CC [30] I. regem [31] q. nec (C et, om. in P) inuenerunt [32] vnde in [33] om in CC [34] om. in C

tempore stellam ex argento vel ere fusam, in modum lampadis pluribus[1] luminibus accensam[2] et totam domum eorum illuminantem precipue[3] in eorum festiuitatibus vespere et nocte[4] semper supra mensas[5] pendere consweuerunt. nam[6] in eorum libro[7] qui Talmot[8] vocatur continetur quod Judeorum rex, qui Messias vocatur, adhuc[9] non sit natus, sed dum ille uenerit et nascetur, solus[10] in[11] mundo mille annis imperabit [et] Christianos subpeditabit et Judeos super ipsos et super[12] omnes gentes[13] exaltabit et ipsis omnes terras et vniuersa regna[14] subiugabit. vnde in libris Judeorum in Oriente ad fidem Christianorum[15] conuersorum continetur[16] quod angelus[17] qui filios* Israel de Egipto egressos[18] precessit, ipse[19] eciam tres[20] Reges in stella ignea[21] antecessit et ipsius[22] vox eciam ex ipsa[23] stella sit audita.[24] vnde ab illo tempore Judeorum seniores, scripturas scientes, in huiusmodi stelle prophetate perfeccionem et complecionem[25] sub palliacione secreta[26] in eorum precipuis festis in domibus suis[27] habere stellam accensam, suis posteris[28] instituerunt. et in omnibus partibus* Orientis ab illo tempore vsque ad[29] presentem diem in suis[30] synagogis stellam sculpere[31] vel pingere fecerunt, prout eciam in partibus cismarinis adhuc in pluribus synagogis reperitur.[32]

* MS. filijs

* partis

[1] plur.—precipue om in CC [2] a. et irradiantem [3] C P in precipuis eorum f. [4] de vesp. et de nocte; semper om. [5] m. eorum in presentem diem [6] nam—rex om. in CC [7] libro secreto [8] Talmoth [9] CC quasi adhuc [10] extunc s. [11] in vniuerso m. [12] om. in CC P [13] g. et populos [14] add. in quibus nunc humiles sunt et degunt (CC hum. subdegunt) dispersi. ad voluntatem eorum subiciet et subiugabit [15] christianam [16] contra hec (CC hoc) in Thalmoth Iudeorum huiusmodi (om. in CC) exposiciones continentur videlicet [17] ipse a. [18] in egressione de Egipto cum columna ignea duxit et precessit et omnes eorum vias illuminauit [19] ipse idem angelus [20] hos tres [21] cum stella rara et ignea duxit et [22] ipsius eciam [23] om. [24] add. qui ipsis regibus et omnibus tunc Iudeorum regem natum annunciauit et ipsum ad inquirendum et adorandum hortabatur et mandauit. [25] c. et ipsorum regum memoriam [26] CC sub velamine et secrete. added vt supradictum est [27] eorum [28] p. eorum [29] in [30] eorum [31] pingere vel sc. [32] add. Et est sciendum quod Iudei habent quendam secretum librum qui Thalmoth (CC calmut) in hebrayco (C ebreo) vocatur, in quo omnes prophecie et euangelia sunt scripta et omnium scripturarum veteris et (CC litteris in) noui testamenti (CC nouo testamento) speciales articuli, et super hijs et contra hos varie et diuerse ac peruerse continentur opiniones et exposiciones (et e. om. in CC) et quamplurima fabulosa que nec in biblia nec in alijs scripturis inueniuntur, cum quibus omnes prophecias, euangelia et scripturas equiuoce ad eorum voluntatem (que nec—vol. om. in CC) exponunt (CC in illis scripturis exp.) et declarant.

Item Perse, licet sint absque aliqua fide vel lege, tamen cum Christianis in ecclesijs eorum orant[1], secundum quod a parentibus eorum vel[2] alijs sunt instructi. tamen dicunt quod postquam corpora trium Regum de Oriente de partibus eorum[3] fuerunt translata, quod tunc[4] stella maris[5] in partibus eorum et regnis Nestorinorum non[6] sit visa. vnde Nestorini, pessimi heretici, Persarum vicini, ex invidia odiose in oppositum allegant, dicentes: quod stella maris in Persyde et in[7] regnis eorum non videatur, [hoc] nec[8] sit nec* euenisset propter[9] ipsorum trium Regum translacionem, sed sit ex plage[10] et regionum eorum situacione[11]. et est eciam questio in partibus eorum[12]: ex quo mundus in modum pomi sit[13]* rotundus et[14] mare mediterraneum[15] desuper stet cuius altitudo quasi omnium moncium aliarum parcium altitudinem excedat, et magnum mare occeanum in infimis partibus mundi confluat[16], et* versus septentrionem[17] iuxta Constantinopolim et*[18] occeanum effluat et inter Calabriam et Apuleam ab[19] altitudine ad inferiora cum[20] tanta velocitate descendat quod aliqua nauigia absque dei ductione[21] speciali ibidem non possunt[22] pertransire, quomodo tunc ipsum mare mediterraneum, et ex qua vi, ex infimis partibus[23] mundi versus meridiem inter Hyspaniam et Marrachiam cum tali et tanta velocitate ex magno mari occeano influat et tantam mundi[24] altitudinem ascendat &c.[25]

* MS. nec sic ut, B quod non sit nec

* est

* r. et illud

* r. in

Cap. XLIV. Nestorini, Persarum vicini[26], sunt homines de regno[27] Tharsis et insule Egriseule [nati][28], heretici[29] pessimi, quorum heresi[30] fuerunt circa xl regna infecta[31]. hij[32] inter alios suos errores circumsci-

[1] CC intrant [2] et [3] de p. e. de oriente in occidentem [4] extunc [5] later prints magis [6] postmodum non [7] et eorum r. [8] non. CC non sic evenisse nec [9] ex . . . translacione [10] C CC plaga [11] CC diuisione [12] illis [13] sit [14] et—altitudo om. in CC [15] P medioterraneum, C medioterrarum [16] mundum circumfluat [17] CC occidentem [18] CC P in [19] CC et ab [20] CC et [21] C aliquo ductore, CC bona ductione, P bono ductore [22] C P poterunt, CC poterant [23] mundi partibus [24] alt. mundi [25] add. et ipsa questio ibidem adhuc plene non est soluta. sed vt ad propositum redeatur. [26] add. de quibus est supradictum [27] C CC regnis [28] nati, in quibus regnauit Iaspar tercius rex Ethiops qui domino mirram obtulit [29] et in mundo non sunt peiores heretici [30] et eorum heresi in oriente [31] fuerunt infecta et corrupta [32] et hij

duntur[1] ut Judei. hij[2] a domino presbitero Johanne[3]* et ab obediencia[4] patriarche Thome se potenter alienabant[5] et a longis temporibus[6] a nullis[7] sanctis patribus quibuscunque doctrinis vel signis ab heresi sua potuerunt conuerti[8]. vnde anno domini M°cc°lxviij° deus homines rudes et viles, qui in istorum[9] Nestorinorum terris pastores [erant], contra hos Nestorinos incitauit, qui se Thartaros vocauerunt et sibi fabrum in capitaneum elegerunt[10]: qui tunc potenter eruperunt et omnes terras[11] et regna Nestorinorum destruxerunt et ipsos iuuenes et senes[12] absque aliqua misericordia interfecerunt et deleuerunt et omnes eorum ciuitates et villas et castra, terras et regna ceperunt, in quibus nunc Thartari habitant et regnant[13]. et ceperunt Cambalech, et in xxx [diebus] oppugnauerunt Baldach, in qua fuit Sarracenorum calipha[14], successor Machometi[15] in eorum lege, sicud papa successor sancti Petri, et ita[16] per omnia ei obediuerunt; et ipsum calipham fame[17] occiderunt—et postmodum Sarraceni calipham non habuerunt, nec habent vsque[18] in presentem diem; et eciam oppugnauerunt Thauris. et [hee] tres ciuitates sunt meliores et diciores quam totum regnum[19] Soldani: nam de fortitudine et pulchritudine[20] ciuitatis Cambalech et diuicijs nullus plene potest enarrare; et Baldach est ciuitas que ab antiquo Babilonia [magna[21] vocabatur; in qua fuit turris Babel; sed est a loco quo Babilonia quondam] stetit, propter paludes bestias[22] et vermes periculosas ad dimidium miliare translata*. et ciuitas[23] Thauris ab antiquo Susis[24] vocabatur, in qua regnauit Asswerus rex. et in ipsa ciuitate in templo Thartarorum est arbor arida de qua plurima[25] narrantur in vniuerso mundo, que vltra modum cum stipendiarijs[26] et armigeris custoditur et alijs[27] diuersis

* MS. Johanni

om. in the MS., but extant in B

* MS. translatum

[1] vt Iudei c. [2] et hij a fide catholica et [3] add. eorum domino [4] ff. fide Thome Indorum et ipsorum patriarche [5] alienabant apostatabant et rebellabant [6] per longa tempora [7] ff. ab aliquibus doctoribus et sanctis patribus et predicatoribus virtutibus et signis ab eorum heresi et nequicia nunquam [8] reuocari [9] horum [10] e. et prefecerunt [11] omnia regna et terras [12] add. prout deo placuit [13] r. in presentem diem [14] CC calapha [15] CC mago mechli [16] et itaque [17] om. in C, where room is left for a word, CC rome, P fame [18] om. [19] dominium [20] et p. om. [21] om. in CC [22] et vermes et bestias [23] illa c. [24] vocabatur Susis [25] C P quamplurima [26] armig. et stip. [27] seris et alijs diuersis muris et ferris

seris, ferris* et muris est quammultipliciter serata et inclusa: nam ab antiquo in omnibus partibus Orientis fuit[1] conswetudinis, et est, quod si quis rex vel dominus vel populus tam potens efficitur quod scutum vel clipeum suum[2] potenter in illam arborem pendet[3], tunc[4] illi regi vel domino[5] in omnibus et per omnia obediunt et intendunt[6]; sed si aliquis rex vel dominus vel[7] populus illam[8] ciuitatem bene caperet et oppugnaret et in illam arborem scutum vel clipeum [suum] pendere non posset[9], tunc[10] ipsis non obedirent. et ipsam ciui tatem [omnes] ibidem maxime defendunt quousque violenter ab ipsa depellantur.* nam ad optinendum totam terram aliqua ciuitas, nisi Thauris, non queritur circumvallare[11]. et nunc dominus Thartarorum in illis partibus magnus canis Imperator Cathagie[12] vocatur[13], et nunc non est[14] potencior[15] maior et[16] dicior dominus in toto[17] mundo. nam deus sibi breuibus[18] temporibus terras[19] prouincias, gentes et regna quibus natus[20] fuit dominus, tradidit[21] et subiecit, propter peccata eorum. nam ipse idem Imperator sub se habet et regnat in omnibus regnis[22] prouincijs et terris[23] in quibus Nabuchodonosor, Darius*[24], Arphaxat, Asswerus et Romani in Oriente ab antiquo regnabant. et[25] ipse Imperator Thartarorum multum[26] fauet[27] in terris et regnis suis Christianis[28], et fides christiana, que in omnibus predictis terris[29] per infideles et hereticos et Nestorinos fuit abolita et oblita[30], nunc[31] per fratres minores et[32] augustinenses et predicatores et alios doctores[33] de nouo incipit reflorere. nam mercatores de Lombardia et alijs partibus ditissimi qui in istis[34] partibus degunt et frequenter perueniunt, trahunt hos ordines ad illas

* B ferreis

* MS. debelluntur

* Tarius

[1] f. et est [2] om. in CC [3] potenter pendet et violenter [4] om. [5] add. aut populo centum viginti quinque prouincie ab India vsque ad Ethiopiam absque omni contradictione aliquali illi regi vel domino aut populo (illi—pop. om. in CC) vt vero eorum regi vel domino [6] et i. om. in CC. [7] aut [8] ipsam [9] CC non penderet [10] extunc. CC non possunt extunc . . . obedire [11] vel circumuallatur [12] CC Carthagie [13] v. in presentem diem [14] non est nunc [15] maior vel p. (vel p. om. in CC) [16] CC P vel, C nec [17] om. [18] breuibus (CC vicinis) temp. sibi [19] omnes terras regna et prouincias et gentes [20] iratus [21] tradidit propter peccata eorum et subiecit [22] terris et [23] regnis [24] Darius Balthasar [25] CC vnde, C vt [26] postmodum in omnibus multum [27] fauebat et fauet [28] CC Christianos [29] t. et regnis [30] et o. om. in CC; C o. et abol. [31] C sed nunc [32] om. [33] doctores ac (d. ac om. in CC) Carmelitas [34] ipsis

partes et eis cum auxilio aliorum mercatorum et fidelium claustra fundant et omnia necessaria largiter amministrant, secundum quod quiuis aliquem ordinem diligit; et ipsi mercatores emunt in diuersis prouincijs[1] iuuenes pueros*[2] diuersis lingwis eruditos, quos dant ordinibus, [qui] tunc ab eis se [non][3] possunt alienare vel apostatare; et[4] tunc fratres docent illos pueros Latinum et exponunt[5] eis libros in quibus continentur omnes confusiones Judeorum et hereticorum et omnes[6] eorum opiniones[7] et errores. tales[8] libros et[9] exposiciones eorum discunt[10] illi pueri[11] cordetenus, sicud in partibus istis[12] scolares cordetenus[13] discunt Donatum et[14] regulas; et tales pueri apti et diuersis lingwis[15] eruditi dantur portantur et mittuntur ibidem ordinibus de longinquis partibus amore dei; et tales[16] ab ordinibus non possunt fugere[17], quia ordinibus iugo seruitutis sunt astricti. et per talem modum fratres mendicantes in illis[18] partibus quamplurimos egregios predicatores[19] habent, ipsi Imperatori et quampluribus regibus et[20] hominibus dilectos. et ille Imperator Thartarorum qui regnauit anno domini M°ccc°xlj°[21], fuit homo statura breuis, et multum humilis et deuotus, adorans deum immortalem. hic fecit et dedit edictum in omnibus terris et regnis suis quod quiuis homo posset[22] vti quacunque fide[23] vel ritu, dummodo ydola non adoraret sed immortalem deum: vnde ipsi fratres de ordinibus[24] mendicancium quamplures[25] diuersorum errorum et rituum [homines] ad fidem katholicam attraxerunt; et eciam ijdem fratres Imperatorem[26] adduxerunt[27] quod bibliam in diuersas lingwas et litteras* transferri[28] fecit. et omnia que deus per ipsos Reges, in quorum regnis regnauit[29], fuit operatus, semper[30] in prandijs et cenis legere fecit, et deo gracias egit quod ipsum ad hoc

* MS. pueris

* diversis lingwis et litteris

[1] in d. p. emunt (CC trahunt) [2] CC et pueros [3] non p. se [4] et illos pueros tunc fratres docent [5] C P e. et docent [6] omnium [7] C CC opinionum et errorum, P opinionum errores [8] et tales [9] C P et eorum [10] docent [11] ipsos pueros [12] in p. istis om. [13] doceut in scolis cordetenus [14] regulas vel Donatum [15] CC legibus [16] et illi tunc [17] f. vel (CC nec) apostatare [18] part. illis [19] habent pred. (CC doctores habent et pred.) [20] et alijs h. [21] C P XL, CC LXXI [22] C CC possit [23] lege fide vel ritu (ipse CC) vellet [24] ordine [25] quamplurimos [26] ipsum imp. [27] induxerunt [28] in diuersas l. et litteras transferre. [29] ipse r. [30] CC quam semper

predestinauit quod ipse per omnia regna illorum[1] Regum regnaret, et semper ante prandium 'Benedicite' et post[2] 'Gracias' legere [in] sua lingwa[3] consweuit. et habet[4]* quatuor filios: primogenitus vocatur† Melchiar[5], secundus Balthazar, tercius Jaspar, quartus Dauid, et constituit in perpetuum ita filios suos nominari. et ille fuit tercius imperator Thartarorum[6].

* MS. habent, B habuit
† vocabatur

Cap. XLV. Cvm itaque populus Thartarorum erupisset et omnes terras[7] et prouincias infidelium et specialiter istorum Nestorinorum[8] cepisset et destruxisset[9], tunc[10] ipsi Nestorini a presbitero Johanne auxilium implorabant et se ad fidem[11] et ad suum dominium[12] sub tributo se conuersuros et reuersuros[13] spoponderunt. quod cum presbiter Johannes facere proposuisset[14], tres[15] Reges beati ipsum* in sompnis ammonuerunt[16] ne[17] Nestorinis auxilium vel consilium conferret[18]; nam apud dominum[19] esset diffinitum[20] quod deberent deleri[21] et funditus exstirpari[22], nam deus eorum obstinatam nequiciam diucius nollet* sustinere[23]. tamen Nestorini consiliarios presbiteri Johannis muneribus circumvenerunt, quod presbitero Johanni dixerunt quod[24] sompnia non deberet[25] curare, et[26] ipsum in eorum auxilium multum[27] incitauerunt, quod Dauid primogenitum[28] suum cum multo[29] exercitu in auxilium misit Nestorinis. quem Thartari cum Nestorinis et omni exercitu suo interfecerunt, et quamplurimas terras[30] presbitero Johanni abstulerunt; et plura alia[31] abstulissent, sed presbiter [Johannes] penitencia ductus auxilium dei et trium Regum beatorum invocauit[32]. qui tunc[33] de nocte cum validissimo exercitu Imperatori Thartarorum apparuerunt[34] in sompnis, horribiliter precipientes quod[35] a persecucione presbiteri Johannis et suarum

* ipsi

* vellet

[1] super . . aliorum [2] post prandium [3] in lingua sua legere [4] habuit [5] Melchior vocabatur [6] add. ex causa (CC causis) prout inferius audietur, sed vt ad propositum redeatur. [7] omnia regna terras [8] add. prout a deo fuit diffinitum, itaque [9] cepissent et destruxissent et ipsos sine misericordia interfecissent et funditus deleuissent [10] extunc [11] f. pristinam, P christianam [12] CC ritum [13] et r. om. in CC [14] CC uoluisset [15] extunc t. [16] monuerunt [17] et ne [18] ferret inhibuerunt [19] deum [20] C esse diffinitum [21] d. et perire [22] C CC exterminari. C adds ostenderunt [23] sustinere obstinatam [24] om. [25] CC debere [26] sed [27] mulcerunt et [28] suum p. [29] valido [30] t. et regna. terras—alia om. in C [31] quamplurima a. sibi [32] i. et implorauit [33] CC cum [34] in sompnis a. horribiliter et preceperunt (p. om. here in P) [35] vt

terrarum statim desisteret et cum eo[1] pacem et firmas amicicias et treugas[2] iniret[3] perpetue duraturas; sed quod[4] terras sibi[5] ablatas propter eius inobedienciam retineret[6], in[7] memoriam, ut suis posteris et alijs
› MS. in
transiret[8] in exemplum. vnde ipse[9] hac visione et* iussu perterritus, licet absque lege esset[10], tamen misit[11] statim sues legatos ad presbiterum Johannem et
* MS. iniuit vel
perpetuam pacem et firmam amiciciam secum fecit et* inijt[12], ita videlicet quod in perpetuum[13] primogenitus vnius filiam alterius[14] recipere debeat[15] in conthoralem[16]—et talis[17] amicicia et contractus est[18] inter ipsos[19] vsque[20] in presentem diem[21]. et cum Imperator de tribus Regibus qui sibi tam horribiliter[22] apparuerunt, fuisset instructus et de [eorum] regnis[23], condicionibus, vita[24] et gestis fuisset informatus, constituit[25] quod semper suus primogenitus et alij filij[26] suorum [succ-
* so B
essorum]*[27] horum trium Regum nominibus deberent appellari[28]. Et sic isti Nestorini fuerunt deleti et de terris suis[29] expulsi. sed nunc hincinde in ipsis partibus et in alijs terris[30], sicud in istis partibus Judei, vndique degunt dispersi, et in eorum proprijs terris et vbicunque[31] degunt semper pre alijs hominibus specialiter[32] dant tributum. sed habent[33] adhuc sub[34] speciali tributo fortissimam[35] insulam que Egriseula vocatur, de qua[36] supra-dictum est sepe; et in ipsa insula corpus beati Thome apostoli absque aliquo honore quiescit. et[37] ipsis Nestorinis corpus beati Thome bis est ablatum et tociens[38] ex causis legitimis restitutum. et ad hanc insulam Nestorini, in quantum in eis est[39], nullum omnino hominem, nisi sit de ritu eorum[40], vel

[1] ipso [2] et t. om. in C [3] i. et faceret inter eos perpetue duraturas horribiliter preceperunt [4] om. [5] presbitero Iohanni [6] obtineret [7] C vt in m. et [8] CC transirent [9] ipse imperator Tartarorum [10] licet esset (om. in P) absque lege tunc gentilis [11] statim leg. suos misit (CC misit nuncios et legatos) [12] C vniuit, CC iuiuit [13] in p. om. in C [14] om. in C [15] deberet [16] om. in CC [17] t. pax (et CC) [18] et c. est om. in CC [19] CC inter ipsos duraret [20] om. [21] om. in CC. [22] C P add in sompnis [23] eorum regnis et (om. in CC) [24] CC P et eorum vita [25] extunc c. [26] C filiorum [27] suorum successorum [28] a. et in memoriam ipsorum trium regum in perpetuum nominari [29] regnis et terris eorum [30] CC partibus [31] et in quibuscunque locis [32] om. in C [33] obtinuerunt et habent [34] sub se sub [35] f. et famosissimam [36] ff. de qua Iaspar tercius rex Ethiops qui domino mirram obtulit rex Insule vocabatur [37] et illud corpus N. bis [38] et ipsis ex legitimis causis totidem [39] est et vertere possunt [40] ip orum

per officiatos [imperatoris][1] Thartarorum, pertransire[2] vel peruenire permittunt, et omnia eorum mercimonia[3] ex hac insula ad aliam deportant[4] et ad eandem insulam alia mercimonia eis[5] ad emendum deportant[ur]*[6]. et in * 80 B omnibus partibus Orientis non est homo christianus katholicus vel peregrinus vel[7] mercator visus qui dixisset se in ipsa insula fuisse et corpus beati Thome vidisse. nam commune vaticinium est in omnibus[8] partibus illis quod adhuc corpus beati Thome apostoli trium Regum corpora[9] debeat sequi Coloniam[10] et ibidem in perpetuum manere[11]. et quomodo[12] [hoc] fieri debeat[13], publice vaticinantur et dicunt[14]: quando deo[15] placuerit, erit[16] quidam[17] archiepiscopus Colonie[18] prudens et potens, ad hoc a deo electus quod ordinet[19] copulam et matrimonium inter filium et filiam Imperatoris Romanorum et Imperatoris Thartarorum, quos deus ad hoc predestinauerit; et cum hoc[20] contractu et amicicia reddetur Christianis terra sancta, et omnia ibidem reuertentur et restituentur in[21] statum pristinum: et cum hijs et in hijs corpus beati Thome Coloniam[22] debeat transferri. et[23] talem vel[24] tantam custodiam Nestorini corpori[25] beati Thome[26] non adhibent [ex reuerencia[27], sed[28]] propter famam hanc et[29] ex invidia[30] heretica[31], cum ita sint destructi et adhuc magis[32] debeant destrui[33] et dehonestari. Hij[34] Nestorini vtuntur quodam libro ex veteri et nouo testamento collecto; [et] ut Judei circumsciduntur. et quando potentes erant, tunc[35] maiores et peiores heresis eorum articulos[36] in[37] locis congruis libris Origenis post mortem ipsius inseruerunt, ut ipse[38] eorum erroribus consentire[39] videretur[40]. et[41]

[1] C imperatorum [2] transire [3] m. ad vendendum [4] CC deportantur [5] de alijs partibus ipsis [6] deportantur [7] aut [8] om. in C; part. om. in CC [9] tres reges [10] et Colonie transferri [11] permanere [12] et q. et qualiter et per quem modum hoc [13] d. et perfici [14] d. videlicet quod adhuc veniet (P veniat) tempus [15] quando hoc deo perfici [16] quod erit et veniet adhuc [17] vnus [18] coloniensis (om. in C) quem deus ad hoc elegerit tam prudens et potens [19] CC ordinabit copulam matrimonialem [20] ipso [21] in bonum et in [22] ad corpora trium regum Colonie [23] CC et si [24] C CC ac, P et [25] om. in CC [26] CC adds ponant [27] CC reuerenciam [28] P sicut [29] hanc et om. [30] CC india [31] om. [32] plus [33] adnichilari [34] Ceterum hij [35] extunc [36] C P habebant eorum heresis articulos et [37] post mortem venerabilis Origenis in locis (in) quibus ipsis expedire videbatur, libris suis inseruerunt [38] ipsis in [39] c. et conformari (C confirmare, CC confirmari) [40] v. in eorum errorum (CC erroribus.) reuerenciam et honorem [41] tamen de eorum ingratitudine quam (tamen—quam om. in CC) circa deum et hos tres reges habuerunt (CC minime habuerunt. ideo), pre

pre omnibus hereticis in Oriente omnibus Christianis et
* omnium? Sarracenis sunt exosi et omni* fauore[1] priuati &c.

Festum[2] beati Thome apostoli pre alijs apostolorum festis celeberrimum[3] habetur in omnibus partibus Orientis. sed de quamplurimis[4] miraculis que in istis[5] partibus de ipso[6] leguntur et dicuntur, de[7] hijs in illis[8] partibus nil omnino[9] videtur vel reperitur. videlicet[10] quod in ciuitate in qua requiescit[11] corpus ipsius, ibi[12] vltra annum non possit[13] viuere hereticus vel Judeus[14], quia corpus eius absque honore[15] inter pessimos hereticos requiescit. item[16] quod corpus beati Thome in[17] kathedra [aurea] residens[18], eukaristiam digitis tenens dignis tradat, indignis retrahat. sed quondam, quando inter[19] katholicos corpus eius quies-
* r. mirabilia cebat, hec omnia et quamplura alia miracula*[20] videbantur. In omnibus eciam[21] partibus Orientis quamplura[22] de tribus Regibus dicuntur[23] que in Colonia non videntur[24]. videlicet dicitur[25] quod ipsa stella
* MS. quando que* ante ipsorum Regum decessum supra ciuitatem Seuwa in monte[26] Vaus apparuit, quousque ipsorum Regum corpora inde[27] transferebantur, supra ciuitatem et montem locum non mutauit; sed postquam eorum corpora Coloniam[28] fuerunt translata, extunc ipsa stella, ceteris stellis pulchrior et nobilior[29], super[30] Coloniam transijt et immobilis permansit[31]. item dicunt Indi et in eorum libris legitur quod in Colonia ante honestissimum ipsorum trium Regum loculum[32] sit stella magna aurea, prout[33] ipsis tribus Regibus in nocte natiuitatis domini apparuit formata, ex cuius splendore[34] cande-

[1] et omni fauore potencia et honore apud deum et homines sunt priuati, de quibus dicere per singula esset longum. [2] Ceterum (CC Iterum) festum [3] om. in CC. [4] quampluribus [5] partibus istis [6] eo [7] de—reperitur om. in C [8] partibus (omnibus C) illis [9] om. [10] CC P nam legitur in partibus istis [11] corpus b. (ap) Thome quiescit [12] ibidem [13] CC possunt . . . heretici vel Judei: [14] add. de hijs ibidem modo nil scitur [15] quia eius corpus absque aliqua reuerencia [16] Item legitur (C adds in partibus istis) [17] CC P ibidem in [18] ff. resideat et (res. et om. in CC) dignis eucharistiam tradat et indignis retrahat. et de hijs omnibus et alijs (et a. om. in CC) que de b. Thoma (ap.) in hijs partibus (C p. istis) leguntur et dicuntur, penitus nunc nil videtur; sed [19] cum corpus eius (P b. Thome ap.) in alijs locis (om. in C) inter (homines) catholicos [20] quamplurima a. mirabilia veraciter [21] Item in omnibus [22] quamplurima mirabilia [23] C P leguntur et dicuntur [24] CC videbantur [25] d. et legitur ibidem [26] CC P et (P in) montem [27] om. in C; CC P Colonie [28] om. in C; CC P Colonie [29] splendidior [30] C P supra [31] add. et videatur in presentem diem [32] C locum [33] in modum prout [34] P resplendore

larum ante positarum tota ecclesia intus refulgeat et illuminetur. item dicunt Indi et in eorum libris legitur quod in Colonia dextera brachia ipsorum trium Regum sint*[1] multum venerabiliter et ditissime alijs brachijs aureis inclusa, et[2] in vnius regis manu[3] sit aurum, et in secundi regis manu[3] sit thus, et in tercij regis manu[3] sit mirra, et [cum[4]] ipsa brachia principibus et peregrinis demonstrentur[5], extunc[6] ipsa ossa[7] sacra cum instrumento argenteo fricentur[8] et sindone tergantur, et quanto plus fricentur[8], tanto plus ad[9] modum aromatum cum terantur*[10], per totam ecclesiam mira[11] flagrancia odoris ex[12] ipsis ossibus sacris sencia-tur. item dicunt Indi et legitur in libris eorum quod quandocunque aliqua tribulacio, peccatis[13] exigentibus, terre[14], ecclesie vel[15] ciuitati coloniensi instat[16], tunc[17] ipsa brachia predicta a tribus presbiteris coronis aureis coronatis cum stella aurea ad hoc facta ante sacramentum [dominicum per ciuitatem coloniensem portentur[18], et cum pervenerint ad aliquam ecclesiam quam ad hoc elegerint[19], extunc ipsi presbiteri coronati ferunt[20] ipsa tria[21] brachia alternatim vnus post alium ad dominicum sacramentum] in altari positum* et in modum trium Regum offerunt dominico sacramento munera que ipsis brachijs sunt annexa; et quod tunc tanti populi concursus et confluxus et contricio et deuocio ab omnibus populis eueniat, oriatur et crescat[22], quod deus quamcunque* tribulacionem et angustiam[23] ab ipsis[24] auertat. Item dicunt Indi quod sepulchrum ipsorum trium Regum beatorum in ciuitate Seuwa, in quo[25] primo defuncti fuerunt positi[26], adhuc ibidem integrum remansit, [et] adhuc a longinquis partibus a diuersis nacionibus et hominibus visitetur[27], et deus adhuc[28] eorum meritis[29] [ibidem multas virtutes operetur; et dicunt quod super idem sepulcrum adhuc sit

* MS. sunt

* MS. conterantur, B contritorum

om. in the MS. and in B

* posita

* quantumcunque, B quantamcunque

om. in the MS. and in B

[1] CC P sint [2] om. in CC [3] brachij manu [4] CC P et cum [5] ex reuerencia d. [6] C et extunc [7] o. om. in C [8] CC fricantur [9] CC P in [10] C P cum teruntur, CC conuertuntur [11] mira odoris [12] CC P in [13] C pro p. [14] CC t. vel [15] C P seu [16] i. vel immineat [17] extunc [18] CC portantur [19] CC elegerunt [20] om. in CC [21] CC P trium regum [22] accrescat [23] a. imminentem [24] ab i. om. in CC [25] C P quod [26] p. et postmodum excepti [27] deuote v. [28] om. [29] per merita ipsorum trium regum

stella aurea que ab illo tempore quando ipsi tres Reges primo fuerunt sepulti, adhuc remanet et deus per merita ipsorum trium Regum ad sepulcrum eorum] aduenientibus[1] multa mira[2] operetur. item dicunt Indi qui frequentur Jherusalem et ad alias[3] partes perveniunt[4], quod adhuc in ipsa ciuitate Seuwa habeant reliquias Barlaam et Josaphat, et aliorum plurimorum sanctorum de semine regali reliquias venerandas. Item Indi qui Jherusalem sepe veniunt[5], habent circa[6] se denarios[7] et annulos aureos[8] quos a peregrinis cismarinis emerunt, qui reliquias sanctorum trium Regum in Colonia tetigerunt: quos cum multa deuocione[9] [venerantur et frequenter osculantur, et asserunt quod per fidem et deuocionem] quamplurimi[10] infirmi per ipsos sanantur[11]. item sunt quamplurimi peregrini qui de partibus cismarinis ad illas partes sepe[12] peruenium et aliqua mercimonia de partibus istis ibidem rara[13] recipiunt et rara[14] clenodia ibidem deferunt que de Colonia asserunt detulisse: et quidam ex eis deferunt ibidem terram quam [de] cimiterio xj milium virginum asserunt esse sumptam*; et [t]alia clenodia de Colonia et talem terram querunt Indi in hospicijs pereginorum[15] talium et de talibus inquirunt. et asserunt Indi quod in partibus eorum in horribilissimis paludibus et aquis vltra[16] omnia alia incommoda inauditas maximarum ranarum paciantur* vexaciones, sed cum de tali terra in aquam*[17] vel paludem proiciatur, omnes rane rauce fiant. et quamplurima alia mirabilia de reliquijs trium Regum [et] xj milium virginum in omnibus partibus Orientis dicuntur et leguntur plus quam in partibus istis[18]. vnde quamplurimi Indi qui frequenter Jherusalem et [ad][19] alias circa partes propter diuersas causas peruenium, multum anxie et ardenter desiderant[20] ulterius Coloniam venire, si frigus et statum patrie

om. in the MS.

* MS. sumpta

* paciuntur

* aqua

[1] venientibus et ipsos venerantibus [2] m. et virtutes o. in presentem diem [3] alias circa partes [4] causa deuocionis, mercimoniorum vel delectacionis p. [5] in Iher. et ad alias circa partes frequenter (om. in CC) peruenium [6] habent et portant penes [7] an(n)ulos et denarios [8] om. in CC [9] cum deuocionibus multum [10] per ipsos q. i. [11] sanitates consequuntur [12] frequenter [13] cara [14] et inter alia patria (C CC parua) et rara [15] talium p. [16] CC inter [17] paludem vel a. [18] add. de quibus per singula longum esset enarrare. [19] om. [20] vlterius Coloniam (CC Colonie) transire desiderarent (CC desiderant)

possent tollerare[1]—nam Indi postquam terram suam[2] et partes Indorum[3] fuerunt[4] egressi[5], nullum omnino frigus pati possunt, sed statim induunt pellicia vsque ad talos longa, facta[6] ex[7] nobilissimorum animalium pellibus naturaliter rubeis* et multum hirsutis; et licet sit[8] in feruentissimo solis ardore, tamen eis videtur quod tantum frigus in alienis partibus non possunt[9] tollerare—quia plus*[10] versus ortum solis, tam† plus[11] sunt homines debiliores et minores[12]; sed sunt optimi sagittarij et in omnibus multum astuti. sed cum Jherusalem et ad alias circa partes Indi perueniunt, omnia que de regibus, principibus, regnis* et terris istarum† parcium cismarinarum, et specialiter de tribus Regibus et Colonia et eius clero et populo possunt inquirere[13], sub alicuius episcopi vel principis sigillo et[14] littera[15] petunt et recipiunt, ut presbitero Johanni et patriarche Thome cercius possint*[16] mittere et demonstrare. nam in omnibus partibus Indie et Orientis omnes[17] naciones et lingwe hos tres Reges gloriosos multum plus quam in alijs[18] partibus habent in reuerencia speciali et honore. —Et merito ab omnibus populis tribubus et lingwis hij tres Reges gloriosi* primicie gencium et ex gentibus primicie virginum specialissime sunt honorandi et glorificandi. nam hij sunt operarij qui in inchoacione noui testamenti et vocacione gencium in nouissimis mundi partibus[19] per celestem patremfamilias in vineam suam missi[20], qui mane, hora prima, tercia, sexta, nona, vndecima in ipsa vinea fidelissime laborauerunt et absque dubio[21] mercedem equalem et[22] perpetuam receperunt. [23]Mane videlicet in Jherusalem et Bethleem hij tres Reges gloriosi inter Judeos ex ipsa vinea durissimos et inexcusabiles Judaice perfidie et invidie lapides longe foras miserunt et eruerunt[24]. hora prima hij

* MS. rubeas

* B quanto plus
† B tanto

* MS. regnis principibus
† istorum p. cismarinorum

* possunt

* hij tres R. glor. ab omnibus populis &c.

[1] add. quorum eciam quamplurimi in itinere moriuntur, et quamplurimi reuertuntur. [2] terram (C terras) eorum [3] Indie [4] sunt [5] P ingressi [6] que sunt facta [7] ex pellibus [8] sit in Augusto in (C sic in Augusto vestiuntur in) [9] P possint C possent [10] C CC quanto plus, P multum plus [11] CC tanto, C tanto plus, om. in P [12] P adds quam hic sunt [13] i. et inuestigare [14] C vt, om. in CC [15] P C littera scripta, CC literam scriptam [16] C CC possunt [17] o. populi [18] hijs [19] temporibus [20] C sunt transmissi [21] murmure [22] om. in C P [23] in CC new Chapter (Ch. XLV) [24] eiecerunt

tres Reges[1] in carne viuentes inter gentes ipsam* vineam, diuersis tribulis cardis[2] et spinis diuersorum errorum et ydolatrie occupatam, vna cum beato Thoma apostolo mundauerunt et nouos* fidei[3] palmites et vites in ea mirifice plantauerunt. hora tercia hij tres Reges defuncti per venerabilem Helenam denuo[4] congregati et collecti huius vinee macerias* ex diuersis impedimentis heresis[5] et ydolatrie dirutas[6] eciam de nouo reposuerunt et[7] palmites fidei qui*[8] in ipsa vinea iam marcescere[9], perire et arescere ceperunt, virtutibus et signis irrigauerunt et diuersis miraculis refecerunt, in tantum[10] quod de nouo fidei katholice vuas[11] et fructus produxerunt. hora sexta hij tres Reges gloriosi quasi in medium[12] mundi in Greciam[13] et Constantinopolim translati ipsam[14] vineam iterum signis[15] et virtutibus putauerunt[16] et purificauerunt, ut plus fructus[17] fidei faceret, vt eius propagines* ad omnes fines terre per fidem et noticiam eorum se extenderent*, ut[18] omnes populi, tribus et lingwe ac naciones de eorum fructibus ac vinee vuis et botris et[19] saciate[20] et inebriate nomen domini, quod prius solummodo in Judea latitabat, ab ortu solis vsque ad occasum collaudarent. hora nona hij tres Reges, vinee[21] domini Sabaoth operarij[22] gloriosi[23], causa in ipsa vinea plus operandi[24], mare transeuntes*[25] de Oriente in Occidentem, videlicet de Constantinopoli Mediolanum[26] translati, ex ipsa vinea diuersarum heres[i]um et hereticorum[27] errorum vulpeculas que ipsam vineam diuersis erroribus et heresibus[28] demoliri[29] nitebantur, per declaracionem et significacionem et interpretacionem[30] et exposicionem[31] trium munerum ipsorum[32] que domino optulerunt[33], expulerunt et[34] exstinxerunt. vndecima vero hora circa solis occasum hij[35] tres Reges, gloriosi operarij, de Mediolano

* MS. ipsas
* nous
* B maceries
* MS. jue
* propagies
* extendiret
* more transierunt

[1] r. gloriosi [2] C cardonibus, P cardinibus [3] nouas fidei catholice [4] C de nouo [5] C P et her. [6] C duratas [7] CC ad [8] que, CC quia [9] CC iam palmites fidei perire [10] om. [11] C P vineas [12] medio [13] CC Grecia. [14] ipsam eciam (C CC et) [15] virt. et sig. [16] P purgauerunt, C et putauerunt [17] fidei f. [18] CC et [19] om. [20] CC satiati [21] CC vineam [22] CC sunt operati [23] om. in CC [24] om. in C [25] per mare transeuntes [26] in M. [27] errorum her. (CC e. et h.) [28] heresi [29] demolire [30] exposicionem [31] ac (CC et) interpretacionem [32] eorum munerum [33] a'ld. vt est supradictum [34] exp. effugarunt et radicitus [35] C extunc hij, P extunc in mundi et solis occasu hij

in Coloniam translati[1], eterna mercede equali[2] ab eis a celesti patrefamilias* recepta, perpetuum quiescendi locum ibidem elegerunt, nec tamen postmodum predictam vineam domini Sabaoth virtutibus, meritis et signis ibidem vsque[3] in presentem diem colere desierunt. nusquam enim in tocius noui testamenti scripturis[4] reperitur, aliquos[5] sanctos ab ortu solis vsque ad occasum[6] eius tam reuerenter et gloriose, specialiter[7] et mirabiliter sicud hos tres Reges gloriosos ad loca tam insignia* fore translatos, et nouissime ad ecclesiam et ciuitatem coloniensem[8], absque dubio ab omnipotenti deo ad hoc specialiter predestinatas electas et deputatas*[9]. Nam quamuis ab ortu solis vsque ad occasum sint quamplures ciuitates[10] et ecclesie et loca maxima[11] que deus deitate[12] et humanitate sua per se et alios quamplurimos suos sanctos in vita et in morte et post mortem specialiter honorauit et glorificauit et quamplurimis prerogatiuis honorauit et consecrauit et diuersis virtutibus et[13] signis et reliquijs venerandis illustrauit et decorauit[14], tamen inter has et hec omnia[15] ciuitates[16] ecclesias et loca[17] non est aliqua ecclesia tam nobili canonicorum collegio qui deo ad seruiendum[18] in proprijs personis sint astricti*, sicud ecclesia coloniensis, ornata, nec[19] aliqua ciuitas tam†[20] honestissimo populo et alijs dei ministris sicud[21] ciuitas[22] coloniensis decorata: quod ex diuina prouidencia specialiter sciamus[23] fore factum quod omnipotens deus tam[24] nobiles suos ministros in ipsa ecclesia instituere et[25] ordinaret, et in hac ciuitate tam honestissimum populum predestinaret in qua tam nobilissimos tres Reges, suas* primicias, gencium et virginum, perpetue manendo collocaret. Letare, nobile collegium, quod te deus tam singulari priuilegio amoris et precipuis prerogatiuis honoris et nature donis pre cunctis collegijs preamauit et ditauit

* MS. patrif.

* insigna

* predestinatos electos et deputatos

* sunt instructi et astricti
† cum

* suos?

[1] CC sunt tr. [2] CC equaliter [3] om. [4] C scriptura [5] aliquem vel aliquos [6] eius occ. [7] om. in CC [8] om. [9] C predestinatos &c. [10] quamplurime eccl. et ciu. [11] magna maiora et maxima [12] sua d. et h. [13] virt. et om. in C [14] CC declaranit [15] et hec omnia om. in CC [16] ecclesias ciuitates (CC et c.) [17] CC et omnia alia loca [18] in pr. pers. ad serv. [19] CC vel [20] cum tam; tam—ministris om. in CC [21] CC vt [22] om. in CC [23] sciamus specialiter [24] in ipsa (C CC sua) eccl. tam [25] inst. et om. in CC

et te in suos nobiles ministros preelegit et preordinauit[1] et tibi specialissimum suum thezaurum, tres Reges, primicias gencium et virginum et earum fundamentum ab ortu solis, pre alijs locis et ecclesijs egregijs* et insignibus specialius et[2] mirabilius destinauit[3] et diligencius commendauit! vnde de hijs deo gracias semper agere[4] et in eius et suarum primiciarum laudibus et seruicijs, tibi specialiter iniunctis ex hijs et commissis, de tantis beneficijs consecutis nunquam cesses vel fatigeris nec ipsis seruire verecunderis, ne, ut Nestorini deo et suis primicijs et hominibus despecti et exosi[5], ira et furore domini aliquando visiteris[6] et tam specialissimis prerogatiuis, quibus ex hijs omnibus[7] precellis, ex ingratitudine[8] sicud isti[9] Nestorini priueris et ab omnibus honoribus abiciaris[10] et in extremo iudicio cum sinistris reproberis, sed cum Nubianis gloriosis, deo et suis primicijs et hominibus dilectis et electis, cum quibus in vniuerso mundo ex* hijs pre alijs collegijs extolleris[11] et ab omnibus populis specialiter veneraris[12], in[13] die iudicij[14] cum nobilissimis tribus Regibus, primicijs gencium et virginum, a dextris cum gloria collocceris. Nec eciam absque presagio illa ciuitas[15], que ab antiquo Agrippina vocabatur, nunc consecuta[16] est nomen quod a 'colendo' deum 'Colonia' nuncupatur. [nam] in omnibus partibus Orientis in ecclesijs omnibus[17], oratorijs et cappellis et locis quibus istorum trium Regum gloriosorum laus diuersis litteris et linguis est scripta[18], prout subsequitur scriptum reperitur:

* MS. egregibus

* et ex

Cap. XLVI[19].

Ab Helena crux inventa,
Post* hijs regnis est intenta
Congregandis* Regibus.
Inde Reges peregrini
Vrbem ornant[20] Constantini
Allatis[21] corporibus*.

* MS. pro

* MS. conregnandis

* A latis temporibus

[1] ordinauit [2] spec. et om. in CC [3] destinauit et predestinauit [4] age, CC agere [5] C odiosi, et e. om. in CC [6] visiteris arguaris (C P argueris) vel corripiaris (C P corripieris) vel extermineris [7] C CC cunctis [8] P C magnitudine [9] CC ipsi [10] C P abicieris [11] P excoleris [12] venereris [13] C CC et in [14] CC indicio [15] c. gloriosa [16] CC P sortita, C secuta [17] omnibus ecclesijs [18] add. inter alia que de ipsorum laudibus rithmatice vel prosaice in latino sunt scripta [19] no Chapter in C CC [20] ornant vrbem [21] P a latis temporibus

Tandem inde sunt translati,
Commendati[1] ciuitati,
Cui nomen Ambrosia*.
Ter inventos, ter translatos,
Nutu dei sibi datos
Colit hos Colonia.

Ortus dedit Occidenti
Quod tres Reges ter inventi
Extollunt[2] Coloniam.
Nunquam[3] locum mutaturi
Nec, ut olim, reuersuri
Sunt per viam aliam.

[4]Colunt Reges propter regem,
Summi regis seruant legem
Coloni Colonie.

[5]Gaude, felix Colonia, que ex speciali gracia et

* MS. Ambrosii

[1] C CC cuidam pulcre [2] excolunt [3] C CC nusquam [4] These 3 verses are om. in C and added in CC. [5] This concluding passage is om. in C CC, which instead contain the following notes: Nota quod nomina trium magorum (C regum Magorum) sunt hec, vt scribit Magister in historia scolastica: Hebraice Appellius (C Appellus), Amerus, Damascus; Grece Galgalat(h), Magalat, Serathim; Latine Iaspar, Balthasar, Melchior. / Nota quod isti Magi dicuntur non a maleficio sed sapiencie studio; secundum enim b. Augustinum in caldeo idem quod "philosophi" sunt in greco et "sapientes" (CC sapiens) in latino. ¶ Item secundum Remigium varia est de Magis opinio: Quidam dicunt ipsos fuisse Caldeos—Caldei enim stellam pro deo colunt; quidam dicunt ipsos fuisse Persas; quidam dicunt ipsos de vltimis finibus fuisse; alij dicunt ipsos nepotes fuisse Balaam, quod magis credendum est. Balaam enim inter cetera que prophetauerat dixit Orietur stella ex Iacob. Vnde Crisostomus narrat se inuenisse in quibusdam libris quod erat quedam gens in partibus Orientis in qua fuit multa sapiencia et nobilitas: Isti inuenientes in libris Balaam, quia forte erant de stirpe eius, quod prophetauerat Orietur stella ex Iacob &c.: intelligentes ad literam Christo nascente apparere huiusmodi stellam, fuerunt multum curiosi inuestigare et videre ortum illius stelle, vt per ipsum cognoscerent Christum natum; et ad (hoc) melius inuestigandum ordinauerunt quod eligerentur duodecim de melioribus astrologis (CC familijs) inter eos, ita quod, vno decedente, alius subrogaretur, ita quod semper essent duodecim, qui sollicite considerarent ortum illius stelle; et vt hoc melius facerent, in quodam altissimo monte in Oriente, vbi semper erat aer purissimus, construi fecerunt pulcherrimum palacium cum copia omnium rerum necessariarum ad victum: Et ibi stabant duodecim viri cum silencio oracione vigilia et abstinencia exspectantes et deuote deprecantes ortum istius stelle. ¶ Adueniente autem tempore Natiuitatis Christi et ipsis in oracione (C Oriente) persistentibus, in ipsa hora noctis media apparuit super eos in aere stella prefulgida et pulcherrima in cuius summitate erat ymago parui pueri (CC pueri paruuli) secum ferens ymaginem crucis. Ex cuius aspectu erant valde gauisi quod suis temporibus meruerunt illud videre, et illud narrauerunt sapientibus regionis illius. Qui de se ipsis tres nobiliores et sapienciores elegerunt qui irent et munera preciosa deferrent et natum puerum vt regem et dominum adorarent; qui statim iter arripientes venerunt terciadecima die secundum glosam stella duce ad puerum adorandum, ei preciosa munera offerent s. ¶ Nota quod Germanus, historiographus temporum Christi, et Theophilus, scriptor gestorum Christi, tradunt tria miracula facta tribus magis, quibus eciam moti Christum puerum natum sollicite quesierunt. Nam Iaspar habuit in curia (C cura) sua arborem, et struciones habuerunt nidum in arbore et duo oua, de quibus circa mediam noctem natiuitatis Christi prodierunt leo et agnus. ¶ Balthasar habuit ortum aromatum in quo balsamum habuit complantatum, de cuius stipite quidam surculus (CC

diuina providencia[1] tam nobilissimis tribus Regibus, primicijs gencium et virginum, et tam nobili collegio, ipsorum ministris, ornaris*, de quibus plus quam omnibus opibus tuis gloriaris et vbique terrarum ab omnibus hominibus specialiter amaris; et propter hos vltra omnes ciuitates mundi[2] specialiter indesinenter quereris et veneraris et in omnibus[3] locis a regibus et principibus[4], tribubus et lingwis et populis[5] vsque ad fines terre nominaris. vnde quanto plus dei et suarum et tuarum primiciarum meritis et earum nobilibus ministris pre alijs[6] ciuitatibus et locis insignibus et egregijs veneraris, extolleris[7] et amaris, tanto obligacius in dei graciarum accione et suarum et tuarum primiciarum et earundem nobilium ministrorum reuerencia viceuersa teneris. vnde deum et suas ac tuas primicias et* earundem nobiles ministros in tali ac[8] tanta habeto[9] et reuerencia [et] graciarum accione, quod ex hijs in die Judicij sis secura in reddenda racione. Amen.[10]

* MS. ornatis

* in

circulus) crescebat in supremo habens rosam rotundam et pulcherrimam clausam, de qua quidem media nocte exiuit quedam columba alba vocesque humanas profer ns (CC est affata) nubes ascendendo et dixit Natus est hodie (om. in CC) de virgine deus creator (CC saluator) mundique saluator. ¶ Melchior habuit vxorem que tunc peperit puerum qui mox supra pedes stabat et clamabat Iam natus est puer de virgine qui omnium est saluator, qui XXXIII (III om. in C) annis viuet &c, in cuius signum XXXIII (III om. in C) diebus viuam ego et tunc moriar—quod et factum est. Item (om. in CC) istud est contra XXIII cap. vbi dicitur quod nec habuerunt reginas nec concubinas sed quod hij tres reges virgines fuerunt. Deo gracias. [1] P prou. div. [2] et loca [3] et frequenter pre omnibus mundi ciuitatibus regnis et locis [4] p. et nobilibus [5] et p. om. [6] alijs mundi [7] et amaris et e. [8] et. [9] rev. hab. [10] Coloph in MS. Brand: Anno domini MCCCC 9° hec completa sunt sabbato die post octauas corporis Christi in scribendo. MS. C Explicit tractatus de tribus Regibus Colonie. P Liber de gestis ac trina beatissimorum trium Regum translacione, qui gentium primicie et exemplar salutis omnium fuerunt christianorum / per me partholomeum de vnckel, anno a nat. Christi. Mcccc l xxxi. fideli exaracione impressus. finit feliciter (then follows the Index)

The present Latin text has not a few difficulties, which I hope will be cleared from other MSS. But as to construction, the original, no doubt, already offered the same confusion, not unfreque .t in Westfalian authors, owing to an unhappy mixture of sentiment and wit, of original thought and want of expression, in their mental constitution. The enlarged text does not seem to be made by the same author.

CORRIGENDA.

p. 50, l. 29 *read* myȝt *be* (instead of þe).
p. 96, l. 28 om. [so].

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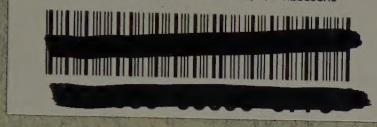

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